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GENEALOGICAL RESEARCH FOR GERMAN LANDJUDEN IN NASSAU PART TWO: THE PERIOD OF VITAL REGISTERS

— GERHARD BUCK

Jüdle Mayer, born 20.04.1841 in Medenbach, father Moses Mayer …
Jüdle Wehrheim, born 20.04.1841 in Medenbach, father Moses Wehrheim, marries 4.02.1862 in Villmar …
Jettchen née Wehrheim gives birth to a daughter 13.08.1864 in Villmar …
Henriette née Wehrheim gives birth to a daughter 16.11.1869 in Villmar …

At first glance, there is nothing special about these modern vital register entries; they are extracts from the *Zivilstandsregister* of Nassau, which was initiated in 1817. This data appears to identify four different female individuals; in reality, they represent one woman. In the first entry, Jüdle's father is shown as Moses Mayer.[1] The register's scribe erroneously regarded his second name as the family name and therefore identified the daughter as Jüdle Mayer rather than the traditional name, which should have been "Jüdle (daughter of) Moses."

The second example associates Jüdle with the surname Wehrheim in the recording of her marriage in 1862. This is the secular family name adopted after her birth, replacing her father's Hebrew patronymic Mayer with Wehrheim (his birth place).

In the entry recording the birth of a daughter in 1864, she adopted the highly fashionable first name Jettchen instead of the Jewish Jüdle, a diminutive of Judith. The last step to a German sounding given name was the adoption of Henriette shown in the entry of another daughter's birth in 1869.

These examples illustrate what vital records can offer the genealogist. However, this wealth of information is often accompanied by a confusing variety of names produced through errors in understanding traditional Jewish naming formats. Additional muddling can be attributed to the adoption of surnames and, in keeping with the times, the selection of fashionable secular forenames. The problem of finding and identifying ancestors during the pre-register time in a variety of archival records is now often replaced by the necessity to find one person behind many names.

1
The more correct form of the patronymic Moses Mayer would be Moses ben Mayer, that is, Moses, son of Mayer. Among Jews, the shorter form was well understood. Gentiles who recorded Jewish names, however, can create confusion if they interpret Mayer as a surname, which in this case led to the daughter of Moses being identified as Jüdle Mayer.

EQUALITY IN NEW REGISTERS

The Duchy of Nassau was founded in 1806 as a result of the Napoleonic Wars. Ten years later, when peace had been established, it attained its final size, comprising 270,000 individuals, who had formerly been ruled by twenty-seven noble families and ecclesiastical institutions. As a result, the area inherited many different historical and religious traditions. The ducal government sought to mold the diverse population into loyal subjects of the new state. The best way for the Duke to reach this goal was to follow the reform movement in the wake of the French Revolution — abolish the manifold privileges of certain groups and give more rights to the masses.

As early as 1807, officials were commissioned to submit proposals intended to reform the legal status of the Jews. An inquiry in all districts followed. At the very beginning of the questionnaire, the new government asked to be informed about "the up-to-now usual keeping of birth and death registers." Rarely did such data exist for the Jews. It was a parent's private affair to make notes of a daughter's birth dates, whereas those of the boys were recorded with the help of the *Wimpel*.[2] Real Jewish registers had only been introduced in a few smaller localities during the last decades of the eighteenth century.

The proposal to include Jews in the new *Zivilstandsregister* [birth, marriage, and death registers; also known as BMD registers] coincided with the state's need to document precise information about the whole population regardless of religious affiliation. Therefore all inhabitants were registered in the same books after 1817. For the genealogist, this equality means that one can look for ancestors without regard to their legal status. In the same year, another fundamental change occurred. From then on, all boys and girls in a locality attended the same school, which in most cases consisted of only one or two rooms. Soon Jews began to be included in the school register.

There is a third register in which Lutherans, Calvinists (united since 1817 as *Evangelisch-Christlich* [Protestant Christians]), Roman Catholics, and Jews appear together: army enrollment lists. Here the very first step to equality was made in 1809, when Nassau was an ally of Napoleon and many soldiers were needed. Compulsory military service began for all young men at age twenty. Christian names could be found in the Church Registers [*Kirchenbücher*]. In a complicated process, Jewish names and dates were collected in separate lists.

2
A *Wimpel* was a band of cloth on which was stitched or drawn a boy's name and date of birth. It was utilized in the local synagogue to wrap the Torah. This folkway preserved a history of the community.

In the course of time the thin cloth perished, and with it, a historical source.

ACCESS TO THE ZIVILSTANDSREGISTER

The only experts able to keep new vital registers for the state were the *Pfarrer* [clergymen], since they and their predecessors had recorded the baptisms, marriages, and funerals of their community since the seventeenth century. As they all were appointed by the state, they could easily be trusted with this additional new task. These men continued this work after the Duchy was annexed by Prussia in 1866, becoming part of the Prussian province of Hessen-Nassau. In 1874, shortly after the founding of the German *Reich* in 1871, the *Standesamt* was installed as a branch of the state's administration. But the books of the *Zivilstandsregister* were not transferred to this new registration office; instead, they remained in the parochial archives. Today, they are still the property of individual Protestant or Catholic parishes.

In every village and city, the minister representing the majority of congregants was charged with the task of keeping vital registers. Around 170 localities with Jews were mainly Protestant; about sixty were Catholic. The latter lie in the former territories of the Archbishop of Mainz (Rheingau), the Archbishop of Trier (near Montabaur in the Westerwald), and Nassau-Hadamar (also in the Westerwald). A survey of all localities and the confessions of their inhabitants in 1842 can be found in *Description of the Duchy of Nassau*, by Christian D. Vogel.[3]

3
Beschreibung des Herzogthums Nassau, by Christian Daniel Vogel. Wiesbaden, 1843. Reprinted in 1986.

There are several different ways to access these records. Original vital registers from "Protestant" localities are still in their parochial archives. Researchers who want to examine these books should make arrangements with the *Pfarrer* or *Pfarrerin* of a specific town. The time I have spent with these ministers and their secretaries has been very productive. They are cooperative and helpful. One should not expect them to be able to read the nineteenth-century German script, although there may be a local historian who can help.

Frequently, the very existence of these books is unknown since all registers are simply called *Kirchenbücher* [church registers]. Yet they are readily found among other volumes that may be contained in a cabinet. Difficulties in locating them are often due to the absence of both title pages and identifiers on the pages themselves. At times, it may be possible to decipher the faded word *Civilstandsregister* on the broken back of a register.

Addresses and maps of Protestant parishes can be found on the web site of the *Evangelische Kirche in Hessen und Nassau* [Protestant Church in Hessen and Nassau] at www.ekhn.de. Microfilms of all registers can be read in its Central Archive in Darmstadt [contact zentralarchiv@ekhn-kv.de for more information].

Original registers of nearly all of the Catholic localities are kept in the *Diözesanarchiv Limburg* of the Catholic Diocese of Limburg, but these books are not accessible to visitors; only microfilms can be used. (Visit www.bistumlimburg.de and search for DIÖZESANARCHIV.) Microfilm copies were made by the Mormons, and it is possible to research these records by visiting this archive or any Family History Library of the Mormon Church.

BIRTH, MARRIAGE, AND DEATH REGISTERS

The three major events in a person's life (birth, marriage, and death) were recorded in separate registers on a folio-sized double page, providing generous space for the entry. Entries are listed in chronological order.

In birth registers, we find columns for the date and the hour, the child's *Familien-Name* [family name] followed by his *Tauf-Name* [baptismal name], place of birth, and sex. On the right page, names of the father and mother appear in the same order together with particulars about marital status, trade, religion, residence, and place of birth. Many scribes also added names of the child's grandparents.

When it came to names, the father and the minister faced a dilemma. How is the Jewish baby to be recorded in the absence of a baptismal name and before the adoption of surnames? Usually, the patronymic was treated like a family name and written into the respective column. Sometimes the baby's correct complete name was written in one column, or the word *Tauf-Name* was replaced with *Beschneidungs-Name* [circumcision name]. A similar problem arose in the one column reserved for the father. Can one put the father's patronymic in the first place as one can do with family names? The Jewish researcher is forewarned: there is little consistency in these recordings.

Marriage registers do not offer any difficulties, because here the name order is not changed and the given name is really the first name. The left page is reserved for the husband, the right for the wife. We can read their names, birth place and time, names of parents, and other aforementioned details. Finally, the date, place, and presiding Rabbi of the marriage ceremony are documented.

Death registers resemble the birth registers and cause the same difficulties. The burial date is mentioned beside the date of death. Usually the wife's or husband's name is stated. Historically, death entries are of greatest interest, because they lead us far back into the eighteenth century. An 1819 death registration from Münster (near Limburg) shows the earliest date I have found thus far: "Bayle Levi died on 2 February 1819 at 10 PM in Münster. She was born on 10

September 1717 in this village. Her mother was born there, too." The fact that we find birth dates from every decade following 1717 in this death register provides evidence that Jewish families had lived there since the 1600s.

In all three registers, "annotations" offered space for diligent ministers. Here and in the respective columns they noted all the personal details which they could get. Regrettably, the Jewish families too often did not know eighteenth-century dates of birth or the exact names of a deceased person's parents. In many cases, the minister could only provide the approximate year of birth. Frequently, he would write that he did his best, but that the family had only vague or no knowledge.

Every entry was signed by its scribe. At the end of a year, the accuracy of all new entries was confirmed after they had been read aloud to the assembled villagers or had been posted in the cities. An index was seldom added.

THE TROUBLE WITH GIVEN NAMES

Rees (also Rose or Rosa) was a name only given to the daughters of Jewish parents in this region. Usually they changed it to the pet form Rösche(n) or Resche(n) by adding a diminutive suffix, which was written either *-che(n)* or *-ge(n)*. Its many spellings conceal the fact that in the regional dialect there was only one way to pronounce it. Once, a new Catholic minister, who had to record "Reschen" for a new born girl, regarded this as a short form of Therese (a name only used by Catholics) and wrote this long form into the *Zivilstandsregister*. His successor recorded Reschen's marriage and used the correct long form Rosalie, which may have been the form the young lady herself used by then. Of course, this story is my later explanation for why a Jewish girl has the unrelated names Therese and Rosalie. Later findings show that Jewish women replaced Reschen with Therese.

When dealing with Jewish female names, the genealogist can find great variation and must decide which form or forms to take for the family history. The following difficulties can be encountered:

— Errors play a great role. Contrary to male names, nearly all female names were used only by Jews or only by Gentiles. The majority of Jewish women's names were of Germanic or Romanic origin, whereas Christians preferred those from the Bible. Consequently, ministers who entered names into the vital registers either used the correct or nearly correct form or invented their own variations.

— Speakers and writers were influenced by local dialect. Therefore, we must reflect, if *-i-* or *-ü-*, or *-ö-*, *-a-* or *-ai-* is the correct spelling. [STILL UNCLEAR] A popular name, derived from *Freude* [joy], was written as Freudchen, Fraidje, or Fradge.

— Standardized spelling did not exist. This fact, together with errors and dialect, makes it hard to determine if Gütle and Jüdle are derivations of the adjective *Gut* [good] or of Judith. Combinations of the letters G/J + u/ü/i + d/t/tt + le/el or che(n) or ge(n) are equally confusing.

— Pet names were popular among women of all ages. Six different endings were possible: *-che(n)*, *-ge(n)*, *-el*, and *-le*.

— A woman frequently changed her name during the course of her life. In the nineteenth century, it was possible to change one's given name at will. Most Jewish women wished

to have more conventional names. Jüdle has already been used as an example; another is Graß [Grace]. For Germans and Americans, Graß sounds very much like grass. First it was exchanged for Gret(h)e, then for the long form Margaret(h)e. The rule for the change of all female and male given names was that the first or the first two letters remained the same (initial rhyme). If the birth, marriage, children's birth, and death of a woman are recorded in the *Zivilstandsregister*, you may find a dozen or more variations of a name. Sometimes it is impossible to guess the real name. However, when you compare the data, you will find one person behind all the variations. One and the same mother bore the names Märle, Murle, Malchen, Mine, Klärchen, and Klara.

VARIATIONS OF FAVORITE FEMALE GIVEN NAMES

Bele/Bela/Böhla	Bette/Babette/Bertha
Bine	Sabine
Bräunchen	Babette
Fradche	Fanny
Frommet	Fanny
Graß	Gret(h)e/Margaret(h)e
Gütchen	Gertrud
Gütle/Jütle	Jette/Henriette/Johannette/Jeannette
Keile	Caroline
Mirjam	Mariane/Marie Anna
Rahel	Regina
Rebekka/Riefke	Regina
Schönchen	Jeannette
Zerle	Zerline/Caroline

Most male names were taken from the Bible and were therefore well known in Germany. Consequently, it is far easier for the modern reader to recognize the correct name for men than women. Only a few hints are necessary:

— Spelling is not fixed, but instead varies under the influence of personal preferences, lack of knowledge (although theologians kept the registers), and usage in both Christian churches. Thus Abraham's son gets *-c* or *-k* or *-ck* at the end and *-a-* or *-aa-* in the middle of his name; Isaak is the Protestant form, while Isak is the Catholic one.

— Unknown names appear with many variations mainly caused by their pronunciation, as demonstrated by the following examples. Mordechai — Mordje, Mortje, Mordche, Mortsche, Mortie, and Marx; Chajim — Haium, Heium, Hajum, Heijum, Heiem, and Heiman; Eleasar — Läser, Leser, Löser, Laser, and Lazarus; Loew — Lev, Lew, Löw, Löb, Leb, Levi, and Lewi. (Since in this dialect e and ö have the same pronunciation and the –i was sometimes dropped, it is not clear if the correct name is Löw [Lion] or Levi.)

— Like women, men exchanged their Jewish given names for popular German ones: Bär to Bernhard; Feist to Felix; Herz or Hirsch to Hermann or Heinrich. However, only secular names were substituted in this way. Religious names, which we find on headstones, retained their traditional form.

THE SECOND NAME: PATRONYMIC, FAMILY NAME, AND OTHER POSSIBILITIES

Name adoption list in the *Zivilstandsregister* of Langendernbach (Westerwald):

According to a decree of the Ducal government of 24 August 1841 (No. 34.156), the following Israelites living in Langendernbach have received hereditary family names:

FORMER NAME	CHOSEN FAMILY NAME
Isack Samuel	Strauß
Löb Samuel	Stern
Manasses Samuel	Rosenthal
Abraham Meyer	Fuld
Moses Samuel	Baum
Heyum David	Loewenstein
Abraham Moses	Weinberger

Frickhofen, 1 October 1841, Petmecky, Pfarrer.

Typically, Jewish name adoption lists were rarely inserted in a *Zivilstandsregister*. The patronymic reference no longer followed the given name, having been replaced by the new hereditary family surname. Only those Jewish persons who had not yet adopted a family name — who happened to be the majority — needed to change their names.

This name adoption list, while appearing to show seven different families, only shows two. The first three individuals were brothers, who contrary to general customs, did not adopt one common family name. Isack (1786 – 1836), Löb (or Löw or Levi, born 1793) and Manasses (or Mange, born 1799) were the sons of Samuel Isack, who died shortly before 1817. Isack Samuel cannot have chosen the name Strauß since he died before 1841, the year of name adoption. Hence, it must have been his widow (death in 1874), who chose that surname. It is not apparent that Moses Samuel belonged to this family. Neither this name nor the name Baum appear in the local vital register. Moses Samuel may have been born in Langendernbach but probably moved to another locality shortly after 1841 because of his marriage.

The members of the second family represented in the list called themselves Fuld, Loewenstein (normally spelled Löwenstein) and Weinberger. Abraham Meyer / Fuld (born about 1786) married Vogel Nathan, whose illegitimate son Abraham Moses (born 1813) took the family name Weinberger. Their common daughter Reis / Röschen / Rosalie (1814–1910) married Heyum David / Loewenstein.

A closer look at the vital registers shows that in the transition period to permanent adopted surnames before 1841, when Jews were only asked, but not ordered to accept hereditary names, the recording of names was far more complex. This is illustrated in the first family in the following list:

NAME GIVING PATTERNS BEFORE AND AFTER 1800

Father: Samuel Isack	Given name + patronymic
Son: Löb/Levi Samuel (born in 1793), since 1841 Löb Strauß	Given name + patronymic/family name
Grandsons (sons of Löb / Levi):	
Elias Levi (born 1828), since 1841 Elias Strauß	Given name + patronymic/family name
Isack Samuel (born 1835), since 1841 Isack Strauß	Given name + father's patronymic/family name

Here we note that son Löb/Levi (later known as Löb Strauß) has the patronymic reference to his father Samuel. We also note that son Elias Levi carries on this naming tradition with reference to father Levi, but son Isack Samuel skips one generation back to grandfather Samuel. The likely explanation for the latter phenomenon is the error introduced by an administrating scribe who interpreted the father's (Levi Samuel) patronymic reference as a surname. Other documents confirm that such use of a father's patronymic is a peculiarity of the *Zivilstandsregister*. I think genealogists should regard such incidents as a mistake and correct it in their records. Otherwise, great confusion could arise by colleagues or family members who strictly follow a choice between patronymics and family hereditary names.

A greater puzzle than this misinterpretation of patronymic versus family names is the wrong order of the two male names. Once again, this can be exemplified with the Langendernbach register, this time with the Löwenstein family, whose birth and marriage entries convey the impression that Jacob David was the father, David Heyum (or Heyum David) was the son, and Jacob David (born in 1837) was the grandson. However, these names do not fit together according to traditional Jewish name giving. The order of the first and second name is not correct, and the grandson was given his father's patronymic as his second name. When we correct these mistakes, we get the understandable sequence David Jacob – Heyum David (later Heyum Löwenstein) – Jacob Heyum (instead of Jacob David; later Jacob Löwenstein).

The girls received their second name just as the boys did, either from their father's given name or, for only a short time, their father's patronymic. If, however, they married and moved to another village, several possibilities exist to confound the reader. (Again, I must say that this was caused by the minister's lack of knowledge about Jewish usage and the specific family patronymic.)

Heyum David/Löwenstein's wife Röschen or Rosalie can serve as an example of such possibilities. We first meet her in 1834, when she married as Rosalie Abraham, daughter of Mayer Abraham. From the name adoption list, we already know his correct Hebrew name to be Abraham Mayer, and we are aware that the word order frequently changed. Thus, her second name is a clear patronymic. Between 1835 and 1860 she became the mother of twenty children and died in 1910 at age ninety-six. Her descendants now live on all continents. With so many entries, her second name changed continually during these years, because the ministers applied all the possibilities for a woman's name behind her given name:

— The patronymic: Röschen Abraham.
— The father's family name adopted after her marriage: Röschen Fuld.
— The non-Jewish, German style for this: Röschen *Geborene* [née] Fuld.
— The husband's second name, here his patronymic (also non-Jewish): Röschen David.
— The correct new civil name after her marriage and after 1841: Röschen Löwenstein (so that she could be addressed much like her Gentile neighbors, as Frau Löwenstein).

Changes to her given name, as outlined above, are ignored here. The knowledge of all these patterns and her husband's name helps us to find the one person behind both "Theresia Abraham" (1844) and "Rößgen Fuld" (1846).

PRACTICAL HINTS

Obviously, the researcher cannot use the *Zivilstandsregister* like a dictionary, in which you simply look up certain names. If the genealogist goes backwards from the twentieth century into the past he can successfully find ancestors who were born in the 1850s through 1870s. Confusion will start with the generation before them who had no family name.

I have learned from experience that the fastest and safest way to find all members of a family from a town's vital registers is the following:

— Start in 1817 and copy the complete death data and the other data until the family names are clear.
— Arrange them in a chronological order according to the birth date.
— Determine which individuals are parents, children, grandchildren.
— Try to give them correct names, including family names.
— Finally, concentrate on the family you are interested in.

In this way it is possible to discover the different branches of a family with only one name as well as those with different names and overcome the great obstacle called name adoption. The chronological order requires the reading of all entries and that means of hundreds of pages. By concentrating one's look on the *Confession* or religious belief one can proceed quickly. Non-Jewish entries can simply be ignored.

The value of name adoption lists is sometimes overestimated, since they give us only the simple equation, "old name = new name." A printed list for the whole Duchy of Nassau or parts of it does not exist. There are only hand-written registers of most of its 28 districts, hidden somewhere in the files of these administrative unities. These lists contain a juxtaposition of old name and new name (and nothing else) of those families that adopted a hereditary family name in 1841, the final date for an adoption. Family names were adopted voluntarily in villages and in cities after 1800 or so. These changes were not officially documented, but appear suddenly without any reference to the former patronymics in the Civil Vital Registers and in other sources.

RESULTS

Although the *Zivilstandsregister* of Nassau documented births, marriages, and deaths for only fifty-seven years, they contain data and information about individuals and generations for more than 200. On their last pages, we find the births of the oldest victims of the Holocaust. Dates of death were rarely added to these registers after they ceased to be used. Sometimes, however, a letter of 1939 is quoted in the annotations in which a former resident informs the community that the word Sara or Israel has been added to her or his name. The death registers, on the other hand, lead us back into the eighteenth century to the second or third generation of new Jewish life after the Thirty Years' War (1618–1648).

The names of most family members can be retrieved for several generations, when the birth of the last known person was in 1874 or earlier. Only the fate of those persons who moved and married in other places remains unknown if the marriage was not registered at home. Even under such circumstances, when the distance between two villages was very great, the families met halfway for the wedding ceremony and the marriage registration could appear in the register belonging to that locality. Completely unknown are those individuals who were born before 1817 and who moved to an unknown location.

The practice of name giving is complicated by rules and errors. Common naming practices have been described here in detail because readers of other registers will find similar problems. A crucial period (the 1820s and 1830s) and year (1841), during which time the traditional patronymic system was changed and hereditary family names were adopted, must be overcome.

The more I study the history of the Jews south and north of the river Lahn, the more I get the impression that by blood and by marriage, they all belonged to one great family. Only rarely did a future wife or husband live next door to each other in such small villages with two or

three Jewish families. Trade and family reunions kept the Jews in constant contact, facilitating marriages within the wider community. Consequently, the genealogist cannot restrict himself to the register of one locale. As an example, some years ago, my research in several villages and towns led to the discovery that my two closest Jewish friends shared an ancestor. One friend lived in Los Angeles, the other in Jerusalem. They had never met. The ancestor, Aaron (or Arndt), lived in Diez in the seventeenth century.

ADDITIONAL MATERIAL

Comprehensive genealogical and historical research on Jews in Nassau in the nineteenth century is based upon two types of archives, the parochial archives and the Central State Archive of Hessen in Wiesbaden. Both offer additional material, when all data which is available in the *Zivilstandsregister* has been collected.

Even before Nassau became a political entity, the governments of some territories ordered the registration of all inhabitants. For instance, in the villages around Wallau that belonged to Hessen-Darmstadt, Jewish vital data were recorded on separate pages in the *Kirchenbücher* beginning with the last decades of the 1700s. The small county of Holzappel and Schaumburg (later part of the district of Diez) introduced civil registers for all subjects in 1801, which the ministers had to keep. The area north of the river Lahn (Westerwald), which from 1806 was under French rule, also had civil registers. They are highly informative and were kept by the *Maire* [mayor]. These are examples for documents which, together with the *Zivilstandsregister*, remained in the archives of the parishes. How far they can still be used depends on the local archival situation. The loss of a *Zivilstandsregister* volume is a rare occurrence.

In the State Archive, various personal and general material is accumulated. No matter what your interest — a person's fundamental data, material for a biography, or general curiosity about the Jewish community as a whole — so much information is located here. In the annual *Musterungslisten* (or *Konskriptionslisten*) [enrollment lists] of military files, all twenty-year-old men were entered with personal details including their parents's names, their own height, and eye color. *Sources for the History of the Jews in the Central State Archive of Hessen in Wiesbaden 1806–1866*,[4] an excellent book by Hartmut Heinemann, is an indispensable resource. All files concerning Jews are listed here with an abstract about the contents. A detailed index helps you to find your specific material; the great number of names will astonish the researcher. Only one kind of source shall be mentioned here as an example. Under the title *Freiwillige Gerichtsbarkeit* are collected the last wills, legacies, inventories in case of death, and partitions of property among children. In these documents, the genealogist meets ancestors and relatives from two or three generations, a complete family survey of a family, and information he could not find anywhere else.

4
Quellen zur Geschichte der Juden im Hessischen Hauptstaatsarchiv Wiesbaden 1806–1866, by Hartmut Heinemann. Kommission für die Geschichte der Juden in Hessen, 1997.

The two parts that make up this article display two methods can be applied to bring back to light the history of rural Jewish families. They depend on the character of historical sources, which are available during certain periods. In *Stammbaum 27*, I showed how the Jewish history of a specific locale can be written with the help of various archival material available after the Thirty Years' War by moving forward to the nineteenth century. Here, another route was chosen: the analysis of vital registers that lead us from known ancestors backwards, through the nineteenth and into the eighteenth century. The combination of both research methods will help the genealogist discover unknown generations and will enable the historian to describe the Jews's share in the life of a village.

THE MIGRATION OF GERMAN JEWS TO SOUTH AFRICA

— ADAM YAMEY

During the nineteenth century, most German Jews wanting to emigrate chose the US as their destination. A small number went to South Africa which, until the discovery of diamonds and gold in the 1870s, was regarded as wild, unexplored land. The emigration of Jews from Bavarian Schwabia exemplifies this; between 1803 and 1914 only 1.4 percent chose to go to South Africa, while almost all of the rest headed to the US.[1]

At the beginning of the nineteenth century, only the hinterlands of ports like Cape Town and Port Elizabeth were exploited for their farming potential. Until the 1840s and the arrival of the Jews from Germany, much of the interior of the country was too remote to become viable suppliers of produce. German Jews who migrated to South Africa during the nineteenth century helped to develop an economic infrastructure that facilitated trade between this hitherto neglected interior and its major centers — the ports that connected South Africa with the outside world.

In a recent general survey of German-Jewish migration to South Africa,[2] Saul Issroff stresses the importance of "kinship-led" migration. During much of the nineteenth century, many German Jews went to South Africa following relatives who had sent home good reports about the country. This paper describes links between such families, specifically my mother's extended family that typified this *Mischpocheh*-influenced[3] migration.

CAPE TOWN AND PORT ELIZABETH

Until the end of the eighteenth century, very few Jews came to South Africa, and most of those who did settled in Cape Town, usually having converted to Christianity, as required by the Dutch East India Company, and previously by the Portuguese.[4] In 1823, two German Jews arrived in the Cape: Maximilian Thalwitzer (1795–late 1890s)[5] and Gabriel Kilian.[6] Their arrival

1
Of the rest, .3 percent went to South America. See *Aufbruch in die Ferne*, by W. Knabe, Berlin, 1992, page 109.

2
See the article by S. Issroff in *Avotaynu*, Vol. XX No. 3, 2004.

3
Transliteration according to *The Joys of Yiddish*, by L. Rosten. New York, 1970.

4
For a comprehensive survey of Jewish presence in South Africa before 1800, see *A History of the Jews in South Africa*, by Louis Herrmann, published by the South African Jewish Board of Deputies, Johannesburg in 1935.

preceded a significant influx of German Jews to South Africa. While Thalwitzer was a merchant who specialized in the production and export of wool (he introduced Merino sheep to the Cape), Kilian was more of a general merchant. Gabriel Kilian was a partner in a commercial firm in Frankfurt am Main and traded in Cape Town under the name of "Kilian and Stein."[7] His cousin Jonas Bergtheil (1819–1901), who arrived from Germany in 1834, later pioneered the cotton industry in Natal.[8]

In 1837, Joseph Mosenthal (1813–1871) arrived from Kassel (Hesse) in Germany and became a clerk in the firm of his relative Gabriel Kilian.[9] Within a year, Joseph became a partner in the trading firm of Julius Flesch.[10] In late 1841, after the death of both his son and Alexa Waldeck, the first of his four wives, Joseph returned to Kassel. Almost a year later he returned to South Africa with his brothers Adolph (1812–1882) and Julius (1819–1880), and a cargo of goods to sell. In November 1842, they landed at Algoa Bay and within days had opened their new business, Mosenthal & Brothers, in Port Elizabeth.[11] The Mosenthals had relatives in London, and it is possible that this influenced them to migrate to the Cape, a newly acquired colony of the British. Soon they began to open branches all over the Cape Colony, including Cape Town. The impact of the Mosenthals's firm on the development of the economy of the deep interior of South Africa was substantial.[12] Nearly half of the Jews who immigrated to South Africa between 1845 and 1870 came as a result of the Mosenthals's need for manpower in their various enterprises.[13] They sought new associates in Germany among their relatives and friends, individuals whom they could depend on for intelligence and reliability in business matters.[14]

INTO THE INTERIOR

The Mosenthals required good communication to further their commercial activities, and petitioned the government for new road building.[15] In 1842, within weeks of opening their business in Port Elizabeth, the Mosenthals opened a branch in Graaff Reinet, already an important settlement in the interior of the Cape Colony.[16] In 1847 they moved further inland to open a branch in Burghersdorp.[17]

GRAAFF REINET AND HANOVER

In 1836, Isaac Baumann became the first German Jew to settle in Graaff Reinet. Like the Mosenthals, he was born in Kassel.[18] Although associated for a time with the Mosenthal business, he ultimately set off across the Orange River and became the first Jewish settler in Bloemfontein.[19]

At first, the Graaff Reinet branch was run by the family itself. Around 1852, Dr. Abraham Lilienfeld, a medical practitioner, arrived in the town followed by his brothers; one, named Martin, became manager of the local Mosenthal branch. The Lilienfelds came from Marburg (Hesse)[20] and were second cousins of the Mosenthal brothers.[21] Three of the Lilienfeld brothers married daughters of Mosenthal sister Johanna Gers.

Other German-Jewish families that settled in the town as a result of the Mosenthals included the Hoffa, Hanau, Alsberg, Weinthal,[22] and Nathan families. Dr. Moritz Alsberg was a medical practitioner in Graaff Reinet. The Hoffa family was related by marriage to the Mosenthals.

In the 1850s, Edward Nathan (1825–1885), a Jew from Hamburg who married Friedericke Weinthal (of Graaff Reinet), opened another large store in Graaff Reinet. He came to South Africa about 1850 and joined the Mosenthals in Port Elizabeth before setting up shop in Graaff Reinet. Like many other German-Jewish merchants in small towns, he took an interest in civic affairs and acted as mayor of the town between 1862 and 1865. His daughters Johanna and

5
On page 102, Hermann states that Maximilian Thalwitzer was a Jew who emigrated from Germany to the Cape, arriving in 1823. Diane Glancy, who is a descendant of a Maximilian Thalwitzer, has records showing that her ancestor was born and baptized in Wittenberg, Saxony in 1798. Pierre Morgenrood, in a message dated 21 April 2004, writes that Thalwitzer was not only a contributor of funds to Cape Town's Garden Synagogue, but was also a member of the Dutch Reformed Church. Even if he was not strictly Jewish, he was certainly a sympathizer.

6
See Herrmann, page 102.

7
In 1842, Kilian and Stein applied to their agents in Germany to find a *Sefer Torah* to import to Cape Town, an attempt that had been delayed for six years because permission had to first be granted by the Chief Rabbi in London. See Herrmann, page 118.

8
See Herrmann, pages 103–104.

9
The Jews in South Africa, G. Saron and L. Hotz, eds. Cape Town, 1955. See pages 349–52.

10
See Herrmann, page 211, and *Merchant Pioneers*, by D. Fleischer and A. Caccia. Johannesburg, 1983, page 18.

11
Ibid., page 61.

Ellen were both talented musicians and held important roles in the cultural life of their town.[23] Ellen married Siegfried Ginsberg (1859–1947), brother of Franz Ginsberg, an industrial pioneer in King Williams Town (see below).[24]

Edward's brother Karl Nathan (1838–1905) arrived in the Cape in 1856 and settled in Hanover, a town northeast of Graaff Reinet, where, by the 1860s, he had his own store. His son Manfred Nathan was born in Hanover in 1875, and grew to become a senior judge and a prolific writer on aspects of South African law and history.[25]

BURGHERSDORP AND MIDDELBURG

Between 1848 and 1850, the annually exported weight of wool, South Africa's most important export during the 1840s and 1850s, leapt significantly,[26] coinciding with the expansion of firms like the Thalwitzers and Mosenthals. In 1847, after establishing themselves in Graaff Reinet, the Mosenthals opened a branch in Burghersdorp, the heart of sheep farming country. Their business partner in that town was Louis Goldmann, who had come from "eastern Germany."[27] He became a Justice of the Peace and later held consular posts on behalf of Turkey and Denmark.[28] Louis Goldmann's daughter Joanna married Harry Mosenthal.

News of Louis Goldmann's success probably influenced his relative Isadore Friedlander to come to South Africa from Beuthen in 1861. He established his own trading store in Middelburg, in the Cape Colony. All four of Isadore's sons became lawyers in Cape Town. One of Isadore's grandsons, Richard Friedlander, became Mayor of Cape Town (1970–1972).[29]

ALIWAL NORTH AND SMITHFIELD

In 1849, the Mosenthal firm was asked to auction plots of land in the newly established town of Aliwal North, which lies on the Cape side of the Orange River. This river was the frontier between the Cape Colony and the Boer Republic, the Orange Free State [now called the Free State]. Joseph Mosenthal opened a store here that year and made my relative, Henry Bergmann from Dittenheim in Bavaria, a partner. I still do not know how Henry Bergmann was "head-hunted" by the Mosenthals.

Henry Bergmann (1831–1866)[30] arrived in Cape Town in 1849.[31] By 1857, he and Julius Mosenthal were running the branch of Mosenthal's in Aliwal North.[32] Until his sudden death,[33] Henry Bergmann also managed the local branch of a bank.[34] In 1855, Lazarus (Ludwig) Reichenberg (1835–1909) joined Henry Bergmann in Aliwal North, having arrived from Ichenhausen, the town in Bavaria where Henry's mother was born.[35] Soon they were in business together.[36]

Henry and some of his colleagues in the Mosenthal firm, Julius Mosenthal and Louis Goldmann, held positions of civic importance in Aliwal North and beyond. Henry served on the town's Divisional Council, on its Immigration Board, and on other committees.[37] Julius Mosenthal and Louis Goldmann were Justices of the Peace in Aliwal North.[38]

Henry Bergmann was the first of his family to come to South Africa from Germany. In Henry's wake followed many of his relatives, who all shared a common ancestor: Jakob Seligmann (1775–1842), a merchant in Ichenhausen, Bavaria.[39] Almost all of them settled in towns near Aliwal North, such as Rouxville and Smithfield in the Orange Free State. In fact, Henry's brother Ludwig was already settled in Smithfield by 1854,[40] where he had a shop.[41] They also went to Lady Grey and Barkly East in the Cape Colony. Thus from a small region in Germany a group of migrants, related by blood and/or by marriage, settled in a small region of South Africa.

12
See Saron and Hotz, page 350.

13
See Herrmann, page 216.

14
See Fleischer and Caccia, page 82.

15
In 1848, for example, Joseph Mosenthal petitioned the government to build a road from Burghersdorp to the port of East London, a path that would connect the interior of the Cape Colony to the coast, avoiding the mountain passes that existed on the already extant road that connected the interior to Port Elizabeth. The road was built in 1850. (Ibid., pages 79 and 84.)

16
Ibid, page 61.

17
Ibid, page 78.

18
See page 205 of *The Lost Republic*, by G. Baumann and E. Bright. London, 1940.

19
See page 18 of *The Jewish Community of Graaff Reinet*, published by South African Friends of Beth Hatefusoth. South Africa, ca. 1999.

20
Information from Gunther Steinberg.

21
Fleischer and Caccia, page 331.

ROUXVILLE AND BULAWAYO

Rouxville, across the river from Aliwal North, is in the Orange Free State. The town, established in 1863, became an important center servicing the sheep and cattle farmers of the southeastern Orange Free State. Two men from Ichenhausen played roles in the administration of the town. One of these was Leopold Reichenberg (born in 1848), brother of Lazarus, who lived in Aliwal North. The other was Henry Bergmann's first cousin Jakob Seligmann (1846–1900). Jakob and Leopold were members of the town council. Leopold was also the postmaster for Rouxville.[42]

Leopold arrived in South Africa and in 1873 married Jakob's first cousin Mathilde Rosenfels (Henry Bergmann's niece, born in Dormitz). They married in Port Elizabeth[43] and thus two families from Ichenhausen were joined in Rouxville. After a few years, Leopold Reichenberger retired to Germany.[44] In contrast, Jakob Seligmann left South Africa under a cloud. Nathaniel Adler of Port Elizabeth,[45] a brother-in-law of Julius Mosenthal, made Jakob Seligmann bankrupt in 1877, and Jakob was arrested. After escaping from the prison in Rouxville in 1878, he fled, with his wife and children, to the US.[46]

Three of Mathilde Reichenberg's brothers also came to Rouxville: Jakob (1855–1906), Julius (1859–1906), and Max (1862–1944). All three were in business in the town; Jakob was a speculator and played for high stakes. Julius had a trading store in Rouxville, which he closed in 1891 before returning to Germany. Jakob returned to Augsburg about 1893 or 1894 and became the Honorary Consul for the Transvaal and the Orange Free State.[47]

Max Rosenfels worked with his brothers in Rouxville until 1894, when, persuaded by Thomas Meikle, an early European settler in Southern Rhodesia (now Zimbabwe), he settled with his family in Bulawayo.[48] Many of his descendants still live in Zimbabwe, despite having been dispossessed of their farms by the regime of Robert Mugabe.

LADY GREY

Four years before Jakob Seligmann's escape from Rouxville, his younger brother Sigmund (1856–1939) came to the town and worked as an employee for a Mr. Wiarda. The pattern of Sigmund's career in South Africa parallels that of the Mosenthal's.[49] After three years in Rouxville, he moved to Lady Grey where he joined the firm of a merchant, Mr. Oelschig. While in Germany on a buying trip for Oelschig, Sigmund invited his first cousin once removed, Emanuel Rieser, to join him in Lady Grey. Sigmund left Oelschig's firm in 1883, wishing to start a business of his own. Emanuel eventually became director of Oelschig's.

DORDRECHT AND BARKLY EAST

In 1883, Sigmund Seligmann opened his own general trading store in Dordrecht, southeast of Aliwal North. Moss Vallentine, a Jew from London, England, assisted him. The business was a success. In 1884, Sigmund opened another store, called S. Seligmann & Co., in Barkly East. Like many other German Jews in South Africa, he imported all kinds of manufactured goods from Europe. Sigmund imported mainly from Germany. Much like the Mosenthal firms, S. Seligmann & Co. was not simply an importer and retailer. The company bought wool and hides from the sheep farmers in the district, stored them, and then sold them to buyers from outside the area. The company also lent money to farmers when times were lean and recouped this when the farmers prospered.[50] The firm in Barkly East grew; new branches were opened in neighboring settlements.[51] In 1889, Sigmund Seligmann invited three of his nephews from Germany to help him run the business: Jakob Krämer,[52] Moritz Rosenberg, and

22
The Weinthal family came from Emden. (Information from Pat Weinthal.)

23
Information about the Nathans from *The Jewish Community of Graafff Reinet*.

24
May, a daughter of Ellen and Siegfried Ginsberg, married Arthur Oppenheimer (1883–1966), who was born near Darmstadt. He worked in a bank in Hamburg until 1902, when he decided to enlist and fight with the Boers against the British in South Africa. (Germany was very pro-Boer and anti-British at that time.) He arrived just after the Anglo-Boer war had ended and remained in South Africa where he had businesses dealing in snuff and barbed wire.

Arthur's daughter married Kurt Gundelfinger. He was a nephew of Isaac Gundelfinger who migrated from Ichenhausen, Bavaria to South Africa, where he started a firm in Beaufort West. (Information from Robert Siaens and Johnny Gajland).

25
Nathan's autobiography is very informative and highly readable: *Not Heaven Itself*, by Manfred Nathan. Durban, 1946.

26
See page 77 of the 1852 volume of the *Cape of Good Hope Almanac*, published by J. Noble and Vand de Sandt in Cape Town.

27
See *A South African Remembers*, by R. Goldmann. Cape Town, 1947.

Julius Cornelius. Later, Sigmund returned to Munich and handed over the management of the business to the trio. From Germany, Sigmund arranged for another six of his nephews to go to Barkly East in order to operate his business.[53] Among these was Iwan Bloch (1886–1931).

Bloch, my mother's father, arrived in South Africa in 1903 and later became a managing director of S. Seligmann & Co.[54] He was involved in the civic affairs of Barkly East, becoming the town's only Jewish mayor. He was instrumental in bringing the railway to the town, an important achievement for a place cut off from the rest of the country by mountains. His role in the improvement of South Africa's communication system was in keeping with the principles of the Mosenthal brothers.

THE ADVANCE OF INDUSTRY

The trading activities of firms run by German-Jewish settlers like the Mosenthals and the Seligmanns connected South Africa's isolated communities and produced an economic infrastructure that brought them prosperity. The subsequent improvement in the means of the distribution of goods in the country resulted in the formation of a significant potential market for factory produced versions of goods that were either scarcely available or heretofore had to be homemade. A further boost in the economy of the country followed the exploitation of the newly discovered diamond fields, which began in 1870.

In addition to promoting trade, some of these firms developed indigenous industries during the first half of the nineteenth century. Most of these efforts exploited the products of local agricultural suppliers, mainly wool. Nevertheless, imported goods dominated the South African market until the late nineteenth/early twentieth century after which time the country became a significant industrial producer.

HOPE TOWN

In 1854, the Mosenthals opened a store in Hope Town, on the Orange River, which by 1861 was owned by Martin and Gustav Lilienfeld of Graaff Reinet.[55] In late 1866, the "Eureka" Diamond, the first to ever be discovered in South Africa, was brought into the store and shown to Gustav. This and other diamonds were sold with the help of the Mosenthals, who soon became involved in diamond dealing. The Lilienfeld store, managed since 1869 by Leopold Lilienfeld,[56] became a stopping place for diamond speculators setting off to stake their claims. In late 1869, Leopold was one of the purchasers of the farm of Bultfontein,[57] near Dutoitspan, which soon became the site of one of the largest diamond mines in the environs of what was to become the town of Kimberley. The family founded a firm that handled the allocation of land for digging, the Hope Town Diamond Company.[58] The Mosenthals soon bought this company and diamond dealing became the concern of Adolph's son, Harry Mosenthal (1850–1931).

Harry Mosenthal was a schoolmate of Julius Wernher's, (a Prussian gentile) who had been sent to South Africa by Jules Porges of Paris, one of the world's major diamond dealers. Wernher was in partnership with Alfred Beit, a Jew from Hamburg.[59] They represented Porges in South Africa.[60] When Cecil Rhodes tried to amalgamate the various diamond companies in South Africa, Harry Mosenthal was able to help him, acting as a bridge between the Anglo-Saxon world and the cosmopolitan world of London East-End Jews (like Barnato) and Germans including Wernher and Beit, a world with which Rhodes was not familiar.[61] Harry became a director in the De Beers Diamond Company in 1885.[62]

28
See the National Archives of South Africa: KAB/GH/1/297/00/89/1, 1863.

29
Information from Dick Friedlander.

30
Dates from a death notice in the National Archives of South Africa. See KAB/MOOC/6/9/116/f.2796, 1866.

31
Letter from Bergmann, in Cape Town, to his parents, dated 8 August 1849, in *BeHoyt, Edwin Palmer, The Guggenheims and the American Dream*, New York, 1967. 382 pages.

32
The 1857 volume of *Cape of Good Hope Almanac* states in the entry for Aliwal North that "Messrs. Mosenthal, Bergmann & Co. have also a very extensive business establishment."

33
See my article, "Henry Bergmann and Aliwal North: A Tragic Tale" in *Stammbaum 25*.

34
The Mosenthals were involved in banking and even issued their own banknotes. One of these banknotes is reproduced as an illustration facing Saron and Hotz, page 364.

35
Date supplied by Ernest Kallmann.

36
See the National Archives of South Africa: KAB CSC 2/2/1/140, f. 24, 1861.

CERES

The discovery of diamonds led to the migration of many people, including Africans and Europeans, northwards to the diamond fields.[63] Transport to the diamond fields was facilitated by Adolf Arnholz (ca. 1841–1923), a Pomeranian Jew from Polzin who had a store in Ceres, located in the Cape Colony. He founded the Inland Transport Company, the first regular passenger service to carry people to the diamond fields.[64] Adolph's brother Bernhard (1836–1908) was the first Justice of the Peace for Ceres and later became its mayor.[65] The brothers's first cousin, Michaelis Arnholz (1846–1921), owned a store in Rouxville. Michaelis married my mother's maternal grand-aunt Paula Rieser.

KING WILLIAMS TOWN

It was soldiers rather than diamonds that brought my mother's maternal grandfather Franz Ginsberg (1862–1936), one of South Africa's earliest industrial pioneers, out from Beuthen (Upper Silesia) to King Williams Town in the Eastern Cape. Franz was one of the thirteen children of Dr. Nathan Ginsberg (1814–1890), a scholar at the university in Breslau.[66] Nathan encouraged his children to emigrate, which many of them did, and mostly to South Africa. They may have chosen to go to South Africa after hearing of the success of Isadore Friedlander from Beuthen.

In 1880, Franz left Germany to join his brother-in-law, Jakob Rindl (1853–1937),[67] in King Williams Town, where they ran a photography studio.[68] In 1885, Franz Ginsberg began a factory to produce matches, at that time an expensive commodity in South Africa. In 1886, Ginsberg began a soap-making factory[69] and two years later he opened a candle factory. In a short time, Ginsberg was locally producing a range of previously imported essential domestic products on an industrial scale. In 1908, Franz Ginsberg became involved in diamond mining at Lüderitz Bay in German Southwest Africa (now Namibia) where he became a director of the Kolmanskop Diamond Company.[70] In addition to his pioneering industrial activities, Franz Ginsberg was involved in politics. He was mayor of King Williams Town (1904–1907)[71] and was a member of the Cape Parliament. In 1927 he was made a member of the Union Senate.

Franz Ginsberg met his future wife in Rouxville at the home of the merchant Michaelis Arnholz (see above). Arnholz was married to Paula (née Rieser) a descendant of Jakob Seligmann of Ichenhausen. Paula's unmarried sister Hedwig had left Germany to stay with the Arnholz family in Rouxville, possibly in search of a husband.[72] Franz Ginsberg and Hedwig became engaged and were married in Rouxville in April 1888.[73] This marriage linked two of South Africa's commercial families, Seligmann[74] and Ginsberg — a marriage of merchant and manufacturer. Franz and Hedwig Ginsberg had three children: Rudolph, mayor of King Williams Town from 1943 to 1951, who inherited the family business; Ilse, who was my maternal grandmother; and Margarethe, who married Alfred Friedlander, son of Isadore in Middelburg.

Many of Franz Ginsberg's relatives made their homes in King Williams Town. Franz's sister Ida married Siegfried Salomon from Hannover, Germany. Siegfried had a steam mill in King Williams Town and became the town's mayor in 1912.[75] Franz's youngest brother Oscar helped run Franz's business, and became a managing director. In 1903, he married his niece, Anna Ginsberg. As such close marriages were at that time not permitted in South Africa, the couple had to cross the border to Portuguese Laurenço Marques to get married.[76] Anna and her sister Else ran a photography studio in King Williams Town, the first in South Africa to be owned and run by women.[77]

37
See various references in the *Cape of Good Hope Almanac* between 1858 and 1862.

38
See volumes from 1857–1862 of the *Cape of Good Hope Almanac*.

39
As did my mother!

40
Ludwig, who was certainly in Smithfield by 1854, may have also been in Aliwal North and was, like his brother, associated with the Mosenthals (see Fleischer and Caccia, page 116). The will of Henry Bergmann, which was drawn up in Frankfurt am Main in 1860 (shortly before his marriage to Charlotte Schuster), contains numerous references to Henry's brother Ludwig in Smithfield.

See the National Archives of South Africa: KAB MOOC 7/1/286/98, 1866.

41
See page 347 of *Die Geskiedenis van Smithfield en die Kaledoriviersdistrik (1819–1952)*, by A. Prinsloo. Bloemfontein, 1955. Information from this rare book was kindly sent to me by Simon du Plooy of Pocheftstroom, South Africa.

42
See *Eeufees Gedenkbooek van die Suidoostelike Vrystaat*, by Prof. Dr. C. J. Uys. [Publishing details unknown]. There is, or was a street named after Reichenberg in the town. Information from Harold Hodes, a descendant of the Reichenberg family.

SWAKOPMUND

One of Franz's brothers, Gustav (1870–1922), qualified as a dentist in Germany and came to Cape Town around 1901. Subsequently he moved to Swakopmund, in German South West Africa, where he practiced his profession. He used to travel into the bush to treat miners, many of whom paid his fees in diamonds and gold dust. By 1912 he was wealthy enough to return to Germany. After the end of World War I he and his family returned to South Africa.[78] Gustav had two sons, both of whom assumed stage names, Eric Egan, a well known broadcaster in South Africa in the 1960s, and the pianist Felix De Cola, who was known as Cape Town's "King of Jazz."

WORLD WAR I: FROM RETIREMENT TO INTERNMENT

Some Jews of German origin retired and returned to Germany after they had accumulated enough wealth. Until the outbreak of World War I, the "fatherland" was an attractive destination for those who had succeeded in South Africa. Many had become British subjects while in Africa. With the commencement of hostilities with Britain in 1914 they became, by default, enemy aliens in Germany. Most of these men, Jewish and otherwise, were placed in internment camps during the war. Emanuel Rieser was interned in a camp in Bavaria. Both Gustav Ginsberg[79] and Karl Seligmann[80] (1878–1934) (of Ichenhausen, a cousin of Iwan Bloch, and a former director of S. Seligmann & Co. in Barkly East) were interned at Ruhleben, near Berlin.[81] When the War was over there was disorder in Germany, followed rapidly by economic decline. Karl Seligmann[82] and Gustav Ginsberg and his family returned to South Africa.

ONSLAUGHT OF NATIONAL SOCIALISM: A REFUGE IN THE SOUTH

Under the Nazi regime, emigration from Germany became an important consideration for many Jews. Between 1933 and 1936, 3,615 German Jews entered South Africa, of which 70.5 percent arrived in 1936.[83] In 1937, under pressure from the Nationalist Party and related anti-Semitic groups in South Africa, the Government passed the Aliens Act,[84] which made it much more difficult for Jews from Germany to come to the country. Between 1937 and 1940 inclusively, 1,845 German Jews were admitted, 54.5 percent arriving in 1939.[85] Already having family in South Africa was helpful to those trying to escape from Germany; they provided financial aid to get family members out of Germany and found work and homes for new arrivals. My mother's second cousin Heinrich Seligmann (1905–1997) left Nördlingen in the 1930s and went to Barkly East. Later, Heinrich went to Johannesburg where he became South Africa's first television importer.

Another cousin of my mother's, a Rieser relative who must remain anonymous, was welcomed in King Williams Town as a refugee from Germany in the 1930s. He joined the Ginsberg Company, eventually becoming one of its directors. Four decades later his son, wishing to leave the oppressive atmosphere of South Africa's apartheid regime to live in Europe, obtained a German passport, entitled to one as the child of someone who left Germany during the Nazi era. While traveling in Italy, his passport was stolen. At the local German Consulate this son of a refugee was required to complete a form in German, a language he did not know. When asked by the consular official how someone with a German passport was unable to speak German, my cousin replied, "Think about it. Look to your history!"

43
Information from a copy of the handwritten marriage certificate sent to me by Harold Hodes.

44
Leopold retired to Germany by 1881. [Information from Ernest Kallmann.]

45
N. Adler had worked for the firm of Adolph Mosenthal & Co. before starting his own business, N. Adler & Co. In 1866, Adolph's brother Julius became a partner in Adler's firm (see Fleischer and Caccia, page 182).

46
Bankruptcy was not uncommon in nineteenth-century South Africa. See my article in the South African genealogical journal *Familia,* March 2005.

47
Information from an unpublished history of the Bergmann family written by a descendant, Robert Larkindale.

48
Information on Max Rosenfels from a descendant still living in Zimbabwe. Thomas Meikle was one of the first importers in Rhodesia and today there are still department stores whose origin can be traced to him. See http://faculty.fuqua.duke.edu/~charvey/Teaching/BA491_2000/MAL/Mal.doc and http://www.zimbabwesituation.com/aug23_2001.html.

49
I am indebted to Fea Bradley for much of my information about her grandfather Sigmund Seligmann.

WORLD WAR II AND AFTERWARD

During World War II, more than 10 percent of Jews in South Africa (more than 10,000 people) fought for the allies in South African military and defense units.[86] I do not know what percentage of these were of German origin. Two of my mother's cousins, Leonard Bloch and Cecil Friedlander, were among the 357 Jewish soldiers killed during the War.

Since the end of the nineteenth century, Jews of German origin became an ever smaller proportion of South African Jewry, the majority of which became descendants of families that had lived in Lithuania. Between its zenith in 1970 and a most recent estimate of 2001, South Africa's Jewish population dropped from 118,200 to about 85,000,[87] and it continues to drop. Despite the fact that Jews were prominent among the "white" anti-apartheid activists, there has been, since the end of apartheid, a net emigration of Jews from South Africa mainly due to worries about their status and security.

CONCLUSIONS

The decision to migrate from Germany in the nineteenth century was, for many Jews, a result of domestic pressures both economic and political, including special restrictions imposed on Jews. The decision-making process for selecting a new place to live was less then obvious. Some chose other European countries such as France and Great Britain; many chose to leave Europe altogether. Most went to the US, but a few adventurous souls chose the relatively uncharted destination of South Africa. Once there, despite physical hardships, many prospered and news of this led to the arrival of other family members. Their labor and industry in South Africa contributed in no little way to the subsequent development of the country, economically and in many other ways. The nineteenth century German-Jewish settlers helped to develop the infrastructure of South Africa so that by the end of the century it began to rival the US as a destination for Jewish migrants.

A NUMBER OF SOURCES ARE PARTICULARLY HELPFUL IN RESEARCHING FAMILY IN SOUTH AFRICA. A GOOD STARTING PLACE IS THE ONLINE CATALOG (NAAIRS) OF THE NATIONAL ARCHIVES OF SOUTH AFRICA [www.national.archives.gov.za.naairs.html], WHICH IS DIVIDED INTO SECTIONS THAT CORRESPOND TO THE LOCATIONS OF DOCUMENTS IN SOUTH AFRICA. WHEN THE SEARCH LINK ON THIS WEB SITE IS INITIATED, THE READER IS TAKEN TO A PAGE OFFERING A SELECTION OF DATABASES.

IF YOU ARE UNCERTAIN AS TO THE WHEREABOUTS AND ACTIVITIES OF THE INDIVIDUALS YOU SEEK, FIRST TRY THE PART OF THE CATALOG CALLED RSA (ALL ARCHIVES REPOSITORIES AND NATIONAL REGISTERS OF NON-PUBLIC RECORDS). THIS DATABASE CONTAINS A CATALOG OF ALL NON-PUBLIC RECORDS (I.E., RECORDS THAT REFER TO AN INDIVIDUAL'S WILLS, DEATH CERTIFICATES, MORTGAGE BONDS, ETC.) REGARDLESS OF THE LOCATION OF THE PARTICULAR ARCHIVE IN WHICH THEY ARE CURRENTLY STORED.

IF YOU FIND DOCUMENTS WHOSE TITLES LOOK PROMISING, YOU WILL NEED TO EMPLOY A LOCAL RESEARCHER, ONE FOR EACH RELEVANT BRANCH, TO FIND AND COPY THE DOCUMENTS. RESEARCHERS WHO HAVE DONE WORK FOR ME ARE HELPFUL, EFFICIENT, AND NOT EXPENSIVE. TWO USEFUL BOOKS ARE CITED IN MY NOTES: ONE BY LOUIS HERRMAN [SEE NOTE 4], AND ONE BY SARON AND HOTZ [SEE NOTE 9]. OTHER USEFUL PLACES TO SEEK INFORMATION ARE THE DISCUSSION GROUP HOSTED BY JEWISHGEN FOR THE SOUTH AFRICA SIG AT www.jewishgen.org, AND TWO SITES OFFERED BY ROOTSWEB: http://lists.rootsweb.com/index/intl/ZAF/SOUTH-AFRICA.html AND http://lists.rootsweb.com/index/intl/ZAF/BUITENPOSTEN.html.

50
Information about the activities of S. Seligmann & Co. came from my late (maternal) uncle Felix Bloch.

51
There were branches of the firm in Rhodes, Moshesh's Ford, and Belmont.

52
Jakob Krämer's brother Julius was the last chairman of Ichenhausen's religious community and also represented the SPD political party on the town's council. See *Village Jews*, published by Bayrische Staatskanzlei. Munich, 1992.

53
Information on the history of S. Seligmann & Co. was kindly supplied by Sigmund's granddaughter Fea Bradley.

54
For a biography of Iwan Bloch, who was brought up in Gailingen (Baden, Germany), see my article in the *South African Jewish Genealogy Special Interest Group Newsletter*, Vol. 5, Issue 1, Sept. 2004.

55
See Fleischer and Caccia, pages 213–214, and "Diamond Fever" by M. Robertson. Cape Town, 1974, page 180.

56
Leopold was a brother of Martin and Gustav. (Genealogical information from Gunther Steinberg.] See Robertson, page 178.

57
See Robertson, pages 227–229.

58
See Fleischer and Caccia, pages 216–217.

59
Alfred Beit (1853–1906) arrived in South Africa in 1875 and was involved in both diamonds and gold. (See Saron and Hotz, page 112, and the article by Issroff, mentioned in note 2).

60
See pages 164–165 in *Rhodes: The Race for Africa*, by A. Thomas. London, 1997.

61
See Fleischer and Caccia, pages 220–222.

62
Saron and Hotz, page 114.

63
See *South Africa*, by F. Troup. Harmondsworth, 1975, pages 141–144.

64
See Saron and Hotz, page 107.

65
Ibid, page 14.

66
See this author's article, "The Education of Nathan Ginsberg," on page 34 of this issue, and *Jüdisches Gemeindeblatt für Beuthen, Gleiwitz und Hindenburg* No. 19, 31 December 1936, pages 2–3.)

67
Jakob Rindl was from Moravia and married Franz's sister Lina (1854–1929). Their son Max Rindl (1883–1947) was the first professor of chemistry at the University of the Orange Free State.

68
He and Jakob Rindl experimented with color photography and achieved some degree of success (see the *South African Jewish Times*, September 1947). Ginsberg was not alone in this kind of experimentation during this period; in 1895 the French scientist Gabriel Lippmann discovered color photography and was awarded a Nobel Prize for this in 1909. See *Quantum Generations*, by H. Kragh. Hyderabad, 2001, page 434.

69
At the same time, another German Jew named Jacques Schlesinger opened a soap factory in Delmore in the Transvaal.

70
I have copies of various certificates, dated late 1908, authorizing Franz Ginsberg to import diamonds into King Williams Town.

71
Information from Stephanie Victor of King Williams Town's Amathole Museum.

72
Both Paula and her sister Hedwig had been sent out to Rouxville as single women, and both were married soon after their arrival. It is possible that their brother Emanuel, who had arrived in South Africa before them, may have helped to arrange these marriages.

73
Dates from a diary kept by Hedwig's mother and also from a marriage certificate. Samuel Rapaport, the minister who celebrated their wedding, also performed the marriage service for Leopold Reichenberg and Mathilde Rosenfels.

74
By the time the widowed Ilse Bloch died in 1948, the firm of S. Seligmann & Co. was being managed largely by the Ginsberg family.

75
Information from Pat Frykberg.

76
Information from the late Wendy Wayburne, Anna's grand niece.

77
Information from Stephanie Victor.

78
Information about Gustav's life from Lee De Cola, one of his grandsons.

79
See note 78.

80
See the National Archives of South Africa: SAB GG/708/9/133/155, 1918.

81
See *The Ruhleben Prison Camp*, by Israel Cohen. London, 1917.

82
See the National Archives of South Africa: KAB MOOC 6/9/4425/41366, 1934.

83
Figures taken from Saron and Hotz, page 377.

84
See *The Roots of Antisemitism in South Africa*, by M. Shain. Charlottesville, 1994, page 146.

85
Figures taken from Saron and Hotz, page 380.

86
See Saron and Hotz, page 376.

87
Figures from *Looking Back*, compiled by M. Shain et al. Cape Town, 2001.

THE MEMORIAL COLLECTION DATABASE AT THE JEWISH MUSEUM OF FRANKFURT

— GABRIELA SCHLICK

In December 2004 a project sponsored by the city of Frankfurt am Main completed a major phase: research for the "Gedenkstätte Neuer Börneplatz," a collection of biographical data on the Frankfurt victims of Nazi persecution. Today the database contains 12,752 names of Holocaust victims who are connected to Frankfurt by birth, temporary residence, or departure point. While biographical information for 10,849 entries has been gathered, only 600 photographs have been found so far.

The project dates back to June 1996, when a memorial commemorating the victims of the Holocaust in Frankfurt opened to the public. The memorial's core consists of 11,134 names of Holocaust victims from Frankfurt, represented alphabetically on individual metal plaques in rows of five on the upper third of the wall around the city's medieval Jewish cemetery. As symbolic headstones, each plaque contains the first name, family name, birth name, date and place of birth, and, if known, date and place of death.

As the project advanced, victims's names were drawn from the *Gedenkbuch* [memorial book], compiled by the Bundesarchiv; lists and other documents from the "Internationaler Suchdienst Arolsen"; fragments of the Frankfurt deportation lists; and similar lists from the ghetto Theresienstadt and other camps. Sources were compared and double-checked in order to provide precise results. Despite these efforts, some inaccurate data remain.

Due to the scarcity of individual information regarding each victim on the memorial, the museum initiated a research project to further commemorate these victims, aiming to collect more biographical information about each victim in order to provide enough basis for individual research. The museum chose a flexible database medium, providing a platform that allows for any kind of addition or modification to the system in order to accomodate as much information as possible — personal fate, endured persecution, and photographs.

In order to gather the kind of biographical data desired, two researchers, Heike Drummer and Jutta Zwilling, analyzed Frankfurt deportation lists, which provided dates, destinations,

individual victims's names, places of birth, family connections, last-known Frankfurt addresses, and often the status of profession, or deployment as forced laborer.

Their main source of information, though, soon became the *Entschädigungsakten* [files for compensation], which were at first only partially located at the Hessisches Hauptstaatsarchiv. According to the law of compensation, a Holocaust victim or their surviving family members could file for "compensation" for losses in life, body, health, liberty, or economic destitution, as well as for damages to real estate and other property after 1949. Those files contained an enormous amount of information already checked and verified by contemporary court clerks.

Other important sources were several lists of people who, under the pressures of constant persecution, committed suicide; those who lived in so-called *Mischehen* [mixed marriages]; and those who were considered *Mischlingen* [half breeds]. Family members and friends provided information, as did private researchers of all ranks.

All in all, some 1,600 individual biographies were added to the initial 11,134 names in the database, which continues to expand. Several groups of people were added who had initially not been included, including Polish nationals who had been deported in October 1938 to the Polish border and to the ghettos and camps from their new dwelling places.

It was also possible to prove that fifty-eight names were mistakenly included in the memorial: forty-five survived the Holocaust, eleven had no connection to the city of Frankfurt, and two were non-Jews persecuted for political reasons. Out of a total of 12,752 victims, 1,903 victims have no further biographical documentation. For an additional 1,860 victims, we know only their dates of deportation.

Early research possibilities were limited to an alphabetical approach to names and biographies, as well as to street names and schools in Frankfurt. The more the database was used — by the public, by visiting surviving family members, and by students, scholars, and researchers — the more expectations rose, ultimately leading to a newly conceived database in 2004.

Biographies are developed according to pattern: if a person is not included in the memorial, this fact is mentioned in the first sentence of their biographical text. Any problem in the spelling of the name or any other mistaken data are then corrected. Next, we follow their place of birth, possible names of parents, spouse, children, siblings or other relatives, and profession. Further biographical information depends on facts ascertained such as school and professional education and addresses in the home community before moving to Frankfurt. Suffering will be described, and dates of deportation and death will be mentioned. If available, information on the fates of relatives will conclude the biographical entry.

The new conception also provides other possibilities. Now statistical samples of all kinds can be taken. Naturally, one must keep in mind that due to the deficiency of the source material, any kind of sample will remain relative.

The "*Gedenkstätte Neuer Börneplatz*" has become an integral part of memorial culture in Frankfurt. Six days a week, several terminals are available to the general public in the Judengasse museum, a branch of the Jewish Museum of Frankfurt. The project is also known outside of the city: In the 1930s, a large number of victims had migrated to Frankfurt from towns and villages in the vicinity in order to find shelter. Researchers from the entire region use the database for their own work today. Our exchanges with other officials, institutions, and individuals constantly help to improve collected data. The museum is especially thankful that every year, with the visit of "former Frankfurters," new information can be added to the database.

A portion of collected information was presented in the exhibition "*Und keiner hat für uns Kaddisch gesagt … Deportationen aus Frankfurt am Main 1941–1945*" which was developed by and on view at the museum March–September 2005. Maps were added, through which it was possible to literally show the process of forced concentration of the Jewish population in certain areas of the city. While at first Jewish families were forced to move from their original living quarters into apartments assigned to them, they were later forced to move again, mainly into

buildings which were marked *Judenhäuser* [Jewish houses], to Jewish retirement homes, or to Jewish Hospitals, which were usually their last address before deportation. In this context, the last addresses of those victims of the main deportations are marked and special explanations on each deportation are given.

The Jewish Museum of Frankfurt hopes to be able to make the database available to an even broader public, and is planning to introduce the database onto the Internet in the near future.

INTERVIEW WITH MARIANNE SALINGER

— ARI NAAMANI-GOLDMAN

MARIANNE SALINGER HAS BEEN A VOLUNTEER RESEARCHER AT THE LEO BAECK INSTITUTE FOR FOUR YEARS, WHERE SHE HAS PROCESSED AND ORGANIZED A NUMBER OF ARCHIVAL COLLECTIONS. PRIOR TO HER ARRIVAL AT THE INSTITUTE, SHE WORKED AS A DESIGNER AND MANAGER OF SEVERAL DESIGN AND FLORAL BOUTIQUES IN NEW YORK CITY. SHE IS A GRADUATE OF NEW YORK UNIVERSITY, COOPER UNION, AND THE ECOLE DU LOUVRE, IN PARIS. WE SPOKE ON 22 SEPTEMBER 2005.

Tell me how you became involved with the Leo Baeck Institute.

I came about four years ago. Karen Franklin and I had been talking about my imminent retirement from an engineering firm, and she kept saying, "I have the right job for you, I have the perfect job for you." That job turned out to be the Kaufmann letters, the file on the thousand children [filed under AR 6182 in the archives of the Leo Baeck Institute]. So that was my first collection.

How soon after your retirement did you come?

The next day.

Have you always had an interest in German-Jewish records, in this sort of research?

Not really. That evolved. I was really, shall we say, launched into this by my senior boss [at Throop and Feiden], Elliott Feiden, who came with a bunch of letters and said to me: "My grandmother used to have these letters on her dresser. And after she died, my uncle took them.

And after he died, I took them. I don't know what language they are in." So I looked at them, and they were German; they were letters from his grandmother's siblings. His grandmother had come along with the usual immigrants in the 1890s. Penniless, they made their way in America, and the siblings stayed in Poland and in Germany, where eventually they perished. We have the collection here, it's very interesting; it's the Elliott Feiden collection.

When did this kind of material become compelling to you? Do you remember what suddenly made this information historically and personally valuable?

Oh yes, the Holocaust, the results of the Holocaust. When Elliott showed me his family tree and I kept looking at the names, and they were wiped out — "died in the Holocaust, died in the Holocaust," I became rather furious, I would say, so I was determined to establish who these people were, who their children were, what lives they had led. And make persons out of them. And now you can read about them in our files, and I feel — and this has happened many times — I have a feeling of making a person out of the ashes, giving a person an identity and dignity back, instead of just "wiped out in the Holocaust."

Tell me about the Kaufmann letters, the first collection you worked on.

It has been pretty much unknown that there were about a thousand children admitted to the United States in the *Kindertransports*, and Gabrielle Kaufmann was the one who arranged it and managed it. She also lived with those children. They were housed here in New York in — I think it was in one of the Clara de Hirsch homes — until proper families could be found for them. And some were very unhappy with their families, and they wrote letters asking to be placed somewhere else; and some were very happy. But in all the letters that we have here there is a great love and a great respect for this Gabrielle Kaufmann, who must have been a very unusual person.

Why do you say unusual?

Because all the children speak of their love and affection for her, their trust in her. Younger children, older children, they all seem to speak of the same thing for this extraordinary person. I think it is unusual for someone to devote herself like that and fight for really helpless children who will not grow up to be wealthy, who will not grow up to be famous; they were just a few children who could be plucked out from this hell, to try and give them a new chance. I think it's a very wonderful thing.

I've had another file lately. A lady brought in letters from her grandmother. Her mother never talked; she knew nothing about the grandmother. So in this case I only had to transcribe the letters, because she could read German but she could not read the German script. And there were about a hundred letters. And out of these letters, a woman emerged, who is so loving — this was her grandmother, and she left Vienna as a baby, so she does not really recall her. But the letters show such love for this grandchild, and such hopes of joining the family in America and taking care of the grandchild. Of course this was not to be — the lady was deported and killed like so many — but the granddaughter has made a contribution to the Leo Baeck Institute in honor of her grandmother. And that gives me a very good feeling, that this lady who had been wiped out — as I said, a pile of ashes — is now remembered lovingly by her granddaughter. It seems like a person has been restored. There's a lot of work like that.

And this feeling, this dedication not only to preservation but also to breathing life, or at least a kind of humanity, into a record or into a name, this has happened since you began working here, or —

It has become almost a mission for me. There are people here who have told me, "Oh, I cannot work on any Holocaust records. I will not work on anything after 1938." I think that's wrong. I think we owe it to them to have their stories known and documented, and thereby remember them as people. I find it very important. This is the only thing we can do for those who died, to remember them.

The collection you're working on now, the Marianne Salinger collection, spans 450 years of your family's history. Most interesting to me are the diaries you have unearthed and translated. Can you talk about them?

My mother had a sister, Lotte Ginsburg, who left four diaries. They're fragmented but still quite interesting. She started them around 1909 or 1911. In one part she writes — she must have been about 15 years old — "now I will only write about important things" and it was 1 August 1914, the outbreak of World War I. The family was in Marienbad, so she writes about how quickly everyone was drafted — the busboys, the waiters — everybody had to leave the hotel. And in all this excitement, they left, they were trying to get back to Berlin, which took about 24 hours, and they got to Berlin in the middle of the night. And they were in an uproar; everybody was very enthused about the war. And the next day, she said that even though they were not fully mobilized they already had a great victory: they captured 700 prisoners, one flag, and two machine guns.

How does that change the way you look at certain periods of history?

It was a very different war at that time, and for historians, this is quite interesting. Now we have Iraq, and we have Shock and Awe, and at that time they thought a great victory was when they captured two machine guns and a flag. It shows that times have changed. But Lotte is also very sensitive to the enthusiasm of the population; after six months she writes that more and more black mourning is being worn, that the enthusiasm has waned, and that people are beaten down.

In reading material like this, do you ever feel that you are intruding upon a private history?

Yes. But after eighty-five years, I do think that it would be a shame to deny her presence as a person; she was a very talented, musically gifted, very sensitive person. Some of her observations for such a young girl are absolutely amazing, her observations about child rearing or what kind of a mother she would be, which of course was denied to her.

How old was she when she died?

Only twenty. She had made some observations: she always needed a best friend, that's the way it was at that time — they were passionately in love with their girlfriends, then after six months there was another best friend. At one point she must have had a quarrel, she doesn't tell us what it is, but she said, she remarked: "one good thing remained for me too, because our memories are the only paradise from which we can never be expelled". I think that's rather profound for a seventeen- or eighteen-year-old girl.

Can you talk about what it's like to be here among other volunteers?

Oh, I enjoy it very much. I come twice a week. It's very stimulating; volunteers are very nice, everyone is very nice here. It is an educated, cultured environment. I think the level of education that everybody has here lifts it out of the ordinary as far as a group and coworkers go.

I find the young people very interesting, the young people that we have here from Germany, the interns that come for three months or six months. I find them very knowledgeable and very interested in history, and personally, they treat me as a walking history book. There are a lot of historic happenings that they ask about. Oh, you were there? And how was it? And tell us. They very often ask about Kristallnacht; how we lived through it, what we saw, what we did. They ask about the immigration, the moment of crossing the border into Holland the day that we left Germany.

Where do you think their enthusiasm comes from?

The young Germans and Austrians that work here are very much aware of how much culture was lost to their countries by killing off the Jews or chasing them out. I've heard it many times from young librarians: believe me, we are missing our Jews. They don't mean the Jews as a nationality or a race or a people. They mean the culture.

Do you think that's being taught or do you think that's being felt?

It's being taught, of course, but the ones who come here feel it. They are interested in Judaism and Jewish history and Jewish culture. And they're not Jewish. But they are studying Jewish history or Jewish history pertaining to Germany and they're well aware of this lack that's happening now, because Germans have hurt themselves by doing what they did.

The ordinary German doesn't come here. It's already a select, intelligent, educated group that comes to the Leo Baeck Institute. And I answer their questions, whatever they want to know.

What do you think is the most necessary personal or emotional component to being a researcher of this type, to be somewhat of a detective or a genealogist?

I think it's the drive to remember those people who were simply wiped out. For me, it's almost a mission when I have translated someone's file or organized it, and summarized it, and it goes into our catalog, which means it's on the Internet, which means that people can research the person; a person is coming to life out of the ashes, instead of just being a number that is wiped out. It gives me great satisfaction when I do that.

Do you think that it is common that an interest in one's own genealogy happens later in life, rather than earlier?

Yes. I think that you have to have a certain distance to things. It's life experience, it gives you a certain perspective. I think that as you grow older or old, and you have more perspective, you also want to know what your ancestors were like, perhaps to reconnect to the people that came before you, and maybe it is a secret wish that the people who come after you will also try to connect.

Why do you think that it takes so long to kick in? When you're younger, so many resources, so many living resources are available to you —

But people don't use them. I hear it over and over again: I should have asked the question, I should have asked my mother, I should have asked my grandmother. We don't; we perhaps think they are there forever, and it's only when we get old ourselves that we realize, they're not going to be there. But it takes a certain age to realize that.

Do you see any change needed as the Leo Baeck Institute continues its mission, as it grows, as it evolves?

No, I don't see any change needed. I just hope they get the finances to continue. People have to realize that when they bring their files, and we organize them and put them between archival paper and into files and then photographs and cardboard boxes, that somebody has to pay for that.

Is this a constant concern?

It is, yes, it is. You come into the reading room and you ask for your files, and somebody fetches them, and they are in beautiful boxes, and organized. Somebody has to do this, somebody has to buy the supplies; somehow this has to be paid for.

Do you think that's taken for granted?

Yes.

Even by these "old people, with life experience"?

Yes. Because perhaps — and this is a two-sided sword — if you tell a person who wants to bring his or her papers, you might say, we have to charge a fee, you might not get them; on the one hand you want the files, on the other hand you also want the support, but it has to be made clear to people that Leo Baeck's money doesn't grow on trees. I think it's recognized today as being just about the most important reservoir of German-Jewish cultural archives.

How long did it take for that reputation to kick in?

I think it has only become really evident in perhaps the last twenty years because for forty years after the war, people didn't talk. It took a long time. And now the survivors, or even their children, are getting on in years. They are able to talk, and they want the memory preserved. So this is why we have a flood of donated material, which will probably dry up in another ten years or so.

How long will you stay here?

As long as my brains work and my legs can get me here. It's hard to say. A few more years, I hope. It's very stimulating and challenging, very gratifying. I meet a lot of young people, which makes it a lot more interesting than sitting at home and talking to other old ladies about their ailments.

Who do you think will benefit from the work that you're doing? Do you ever think about that?

Well, unfortunately it's not of any use to my family. They're all gone. I am the last one. But it is useful to any kind of researcher. In many respects, it shows the wandering of my family from Spain to Augsburg, and then to Pfersee and through Germany into Poland, into Russia, back to Germany, back to France — which is the history of European Jews.

HOW TO READ A FAMILY REGISTER

— GEORGE ARNSTEIN

Surprising as it may seem, many of the vital records from German-Jewish communities have survived the Nazi regime and were in fact preserved due to the Nazis' preoccupation with racial purity. Members of the black-shirted SS were required to document their ancestry, providing one impetus for vast efforts to collect genealogical data. A second drive was to uncover Jewish ancestry among the populace.[1]

There was a mad flurry to collect and preserve all kinds of genealogically related documentation. As part of this effort, teams were dispatched by the *Reichssippenamt* (RSA) to film the records of numerous Jewish communities.[2] Many of these films have survived. I am most familiar with the former kingdom of Württemberg — today part of Baden-Württemberg — where, in the waning days of a total war effort, some of these registers were filmed as late as April 1945, mere weeks before World War II ended in Europe with the surrender of Germany on 8 May 1945.

For Württemberg and the former Prussian enclave of Hohenzollern, a few of the original registers survive; others are available as printouts from the films produced by the Nazis. A large collection is in the Hauptstaatsarchiv in Stuttgart, which donated a duplicate set to the *Israelitische Gemeinde* [Jewish Community of Württemberg] in the same city. I have used them through prior arrangement in both places. I also bought a few copies of these films from the Hauptstaatsarchiv in order to research further in the comfort of my home.

Thanks to the efforts of Peter Strauss,[3] there is a compilation that identifies those registers that may be found in the Stuttgart Hauptstaatsarchiv. For some former Jewish communities, including those located in the old Grandduchy of Baden, Strauss provides their location in the local Protestant or Catholic clergy-maintained registers. What he does not explain is the chronological origin of the registers, although we may safely assume that most were compiled shortly after 1807 when a new law called for the establishment of registers for births, marriages, and deaths. The Strauss focus is on Württemberg; for Baden he cites Hermann Franz, "*Die Kirchenbücher in Baden*," an article in issue 4 (dated 1957) of *Inventare der nichtstaatlichen*

1
See the three-part series, "The Racist Obsession of the National Socialists and its Impact on German-Jewish Genealogical Research," by Ernest Kallmann, in *Stammbaum 25* and *26*.

2
See "Part Three: Impact of the *Reichssippenamt*'s Operation on Present German-Jewish Genealogical Research," in *Stammbaum 26*.

3
Familienforschung bei jüdischen Vorfahren aus Baden-Württemberg, D-70309 Stuttgart, Postfach 610204. Privately published, 1994. Herr Strauss focused on Landkreis Hohenlohe where his oldest Jewish ancestor, Lazarus (son of Samuel Strauss), and a mother (née Baruch), married in Doerzbach on 12 November 1839.

Geburts-Tag, Monat und Jahr	Hausvater.	Copulations-Tag, Monat und Jahr.	Hausmutter.	Geburts-Tag, Monat und Jahr.
14 Nov. 1730	Marx Lehringer † 20. Juni 1806	I 3 Mann 1757	Sara † 7. Juli 1781	8 Mai 1741
		II 12. Xbr 1784	Nanne † 16. Oct. 1798	3 Nov. 1760
Vater.	w. Moses Lehringer d. Vorsänger		w. Gretel Mauburger Tochter	Vater.
Mutter.	w. Meydlein d. Sara		w. Sara d. Simon	Mutter.
		II	w. Carl Simon d. Ebersdorf	Vater
			w. Judith d. Sarah	Mutter

Zahl der Kinder.	Namen.	Geburt.	Confirmation oder Erste Communion.	Verehligung.	Tod.
I. Ehe 1	Hirsch †	21 Mai 1753	—	2 Nov. 1782	31
2	Abraham †	3 Aug. 1756	—	16 Nov. 1784	38.
3	Gimbel †	1. Juni 1760	—	15 Febr. 1785	39
II. Ehe 1	Rosina †	8 Nov. 1785	—	2 Febr. 1806	77
2	Simon †	11. Oct. 1787	—		22 Nov. 1824 Fürth
3	Israel †	25 Sept. 1789	—	16 Mai 1816	
4	Heinrich	9 Aug. 1792	—	13 Febr. 1832	37.
5	Gandhus	8 Oct. 1795	—	31. Januar	1798
6.	Mindlein †	1. April 1797	—	13 Aug. 1[illegible]	

One purpose of his publication was to find additional ancestors or relatives.

Archive in Baden/Württemberg, a listing of existing Jewish registers in Christian parish offices.

Compiling a new register in or after 1807 typically meant a listing of all household members using a printed structure with a format remarkably like a modern computer-generated family group sheet. The sample page of the register accompanying this article is taken from the Buchau *Familienregister* of 1 January 1809–December 1853, maintained at first by the local Catholic priest, and later by the *Gemeindeschreiber* — the clerk of the Jewish community. Buchau is the area of my family's origin, known today as Bad Buchau and located halfway between Konstanz and Ulm.

The one-page register is compact with information, identifying the married couple, their parents and their children with accompanying vital statistics. The data can stretch back to the seventeenth century for the parents of the earliest *Hausväter* [heads of house], who were born in the first part of the eighteenth century. Entries include places of origin, which are often shown as *Hier* (i.e., here, meaning locally). I do not know what the Roman numeral XV signifies in the upper left corner of the form.

This register illustrates the completeness of the data by showing Marx Erlanger, the Hausvater, with two successive wives, the first being Sara Neuburger, a distant relative of mine. But then, in the small community of Buchau from which I stem, almost everybody was related to everybody else, sooner or sometimes later.

Locating these surviving registers is merely the first step toward being able to use them for genealogical research. Once found, many of these records are of poor quality, their readability complicated by very old-fashioned script and difficult handwriting, as illustrated in the sample. There are idiosyncrasies like *Jänner* for *Januar*; the helpful diaresis over the letter *ÿ*, which distinguishes *Maÿ* from *März* (*z* has a long final descender); the sharp German *sz*, which looks like *ß*; the use of diminutive endings *-le* or *-lein*, and variations in the spelling of surnames when last names were not yet fixed.

Routinely, there are Latin words like *spurius* or *spuria* for extramarital or premarital offspring,[4] usually shown in a footnote, and *folio* to denote a page. + attached to a date designates death. This indicates that the register was maintained by the local priest, and later succeeded by a Jewish clerk.

Some parents are marked *w.*, *weil.*, or *weiland*, which is equivalent to our use of "the late," as in "the late George Washington." If you recall that *x* means *decem* in Latin, you can read *xber* as December, *8ber* as October, and *9ber* as November.

The enclosed chart provides an English version of the information contained in the family register page. Keep in mind that family names in Württemberg were mandated rather late, in 1828, although they came into earlier use under the influence of similar laws in adjacent Austria (1782), Baden (1809), and Bavaria (1813). The practice of adopting last names before they were mandated in Württemberg is reflected in the *Familienregister*.

4
Given the residential quotas, some residents, especially other than firstborn, had to wait to get married until someone else's death created a vacancy with respect to quotas for Jews. This helps to explain entries marked *spuria* (female) or *spurious* (male) to indicate a premarital or non-marital offspring.

BIRTH	FATHER OF THE HOUSE	DAY OF COPULATION	HOUSE MOTHER	BIRTH
14/11/1730	Marx Erlanger +20 June 1806	I. 3 Mar 1757	Sara + 3/7/1781	8/3/1741
		II.12 Dec 1784	Nanne + 16/10/1798	3/11/1760
Father	w. Moses Erlanger from?Oberndorf?		I. w. Raphael Neuburger from here	
Mother	w. Magdalene from there		w. Lia from here	
			II. w. Salomon from Oberndorf	
			w. Judith from there	

NO. OF CHILDREN	NAME	BIRTH	MARRIAGE	DEATH
I. Marriage	1. Hirsch +	21/3/1763	2/11/1783, Folio 31	
	2. Abraham+	3/8/1764	16/11/187?, Folio 38	
	3. Hindele +	17/1/1769	15/2/178?, Folio 39	
II. Marriage	1. Kosmann +	8/11/1785	2 Feb 1806, Folio 77	
	2. Simon +	11/10/1787		22/11/1824
	3. Isac +	25/9/1789	16/5/1816, Kappel	
	4. Heinrich	9/8/1792	13/9/1832, Folio 137	
	5. Gertrud	8/10/1795	31/1/1814, Folio 92	
	6. Minette +	1 Apr 1798	18/8/18??, Kappel	

ADDITIONAL NOTES

Roman I refers to first wife, Sara. *Roman II* refers to second wife, Nanne.

Raphael and Lia are direct ancestors, my oldest documented family members in Buchau. From other sources, Raphael's father is probably Hirsch. Abraham Neiburger [*sic*], documented in Buchau in 1692, is this Hirsch's likely, but not certain, father. Oberndorf had a small Jewish community within walking distance of Buchau.[5]

Folio #, under the MARRIAGE column, refers to the relevant page of the same register where the children reappear as the head (or mother) of their own household. For example, firstborn Hirsch's family is shown on page 31. Folio 92 (for Gertrud) shows, on page 92, her marriage on 31 Jan 1814 to Benedict Einstein with no entry for children.

Kappel, under the MARRIAGE column, refers to an entry in the register of an adjacent community, a locality that ultimately merged with Buchau.

Weiland, or *w.*, means the person was dead at the time of compilation (1809); the + symbol in the children's NAME column was usually added at a later date to indicate the person's death. Only for Simon does this symbol refer to his date of death as shown under DEATH.

Format of the printed forms generally reflect Christian usage. This register was initiated by a Catholic priest. Some entries were added after 1809. The register ends in 1853.

Joseph Erlanger, MD, born in San Francisco in 1874, won the Nobel Prize in medicine in 1944. He is the great-grandson of Marx and Sara.

Another great-grandson was General Max Einstein, a Union Brigadier during the American Civil War.

5 Oberndorf is a common name meaning Upper Village. Hence, the term is associated with many other locations.

WHILE NOT USED IN THE BUCHAU REGISTERS, OTHER GERMAN MATRIKEL USE SYMBOLS LIKE THESE:

OO = MARRIED (SOMETIMES INTERTWINED LIKE TWO WEDDING BANDS).

O/O = DIVORCED.

*** = BORN, AND * REFERS TO EXTRAMARITAL OR PREMARITAL BIRTH.**

***MAAJAN*, THE QUARTERLY OF THE SWISS ASSOCIATION FOR JEWISH GENEALOGY (EDITED IN GERMAN), USES THE * AND OO SYMBOLS EVEN TODAY.**

THE EDUCATION OF NATHAN GINSBERG

— ADAM YAMEY

Dr. Nathan Ginsberg (1814–1890) was both an academic and a Jew at a time when the two were mutually exclusive. A Jew could not practice both his career and his faith in the early nineteenth century, but my matrilineal great great-grandfather pursued both, and saw no reason for not succeeding. This is his story.

A LONG WAY FROM BRESLAU

The pursuit of genealogy has led me to many places and allowed me to meet many people. Shared interests encourage the sharing of information, as was the case with my third cousin. This information, as well as subsequent discoveries, gave me an opportunity to create a picture of Nathan Ginsberg's life and times. In 2003 I visited David Ginsberg, like myself a great great-grandson of Nathan, in Cape Town. He copied for me some documents relating to Nathan's education, including a school leave certificate from the University of Breslau, dated 1832; a graduation report, dated 1837; various fragments of drafts, in Latin, for a *curriculum vitae*;[1] and a fairly illegible proclamation, also in Latin, announcing Nathan's Ph.D, dated 1841, from Halle. These acquisitions prompted me to contact Ms. R. Haasenbruch, the archivist at the University of Halle, who sent me copies of records relating to Nathan's doctorate, which included the final version of Nathan's *curriculum vitae*, an edited form (which omitted some information that is in the drafts), and a copy of Nathan's doctoral thesis.

EARLY GINSBERG HISTORY

It has been suggested that the Ginsberg family originated in Spain.[2] Before the beginning of the nineteenth century, Jewish families did not have surnames. In Germany, authorities made it

1
In the nineteenth century, it was customary to include a *curriculum vitae* with a doctoral thesis. Another draft of this, stored in the archives of the Amathole Museum in King Williams Town, is dated 20 April 1839, in Breslau.

2
Some caution must be exercised. Professor Sander Gilman, an expert in German cultural history, wrote to me, saying "EVERY acculturated Central European Jew in the nineteenth century claimed to be "Spanish." This was a set rope for … "high culture" origins — even Herzl claimed this. Anything was better than being a Rhineland trader or, worse, a Polish Jew." See *The Pity of It All*, by A. Elon. London, 2003, page 260.

obligatory for heads of Jewish families to adopt an official surname. In Prussia, this occurred in 1812.[3] Ginsberg, a common Jewish surname,[4] may be a corruption of Günzburg, the name of a town in Bavaria. Nathan's father, or perhaps his grandfather, adopted the surname Ginsberg. The Ginsberg family moved to nearby Beuthen from Breslau in the mid-nineteenth century.

NATHAN'S PARENTS

Jews were finally allowed to resettle in Breslau, the capital of Upper Silesia, in 1744, after an absence of almost 300 years.[5] From the pages of his *curriculum vitae* we learn that Nathan Ginsberg was born a Jew on 4 November 1814 in Breslau. Nathan's father was stated as being S. Ginsberg, now a retired businessman. His mother was Beata,[6] of the Ledermann family. Nathan's father Schmuel (Samuel) Ginsberg is the earliest[7] Ginsberg ancestor known to me. He was born in 1780, in Breslau,[8] and died there about 1857. Around 1813, he married Beate (née Ledermann).[9] Beate was born in the town of Golassowitz, which is near Beuthen in Upper Silesia, and she died in 1866 in Brieg, near Breslau.[10] Their son Nathan was born on 4 November 1814 in Breslau. He may have had two siblings. Records show that on 5 October 1816 "Samuel Nathan Ginsberg" and his wife "Beate, geb. Ledermann" had a daughter, Helene. Similarly, on 1 May 1819 "Samuel Nathan Ginsberg" and his wife "Beate" had a son, Abraham.[11] Beata divorced Schmuel around 1820, and married Mr. Steinitz in 1822.[12]

AT THE MAGDALANEUM GYMNASIUM[13]

At age ten, Nathan entered the Magdalaneum — the Maria-Magdalene *Gymnasium* — staying for eight years, until 1832. This school was founded in Breslau in 1267.[14] In 1710, the school was housed in a new building near the Schlegenberg Palace, and was demolished in 1867. By 1766, the school taught a very wide range of subjects.[15] In 1790, when Kaspar Friedrich Manso, from Gotha, became the school's director, the school had no more than ninety pupils and was in serious decline. Under Manso's directorship the school recovered and prospered, and by 1825, a year before his death, the school had 415 students enrolled. Among these students was Nathan Ginsberg, who would have benefitted from Manso's influence during his first two years at the school. Friedrich Wilhelm Kluge succeeded Manso as director, and ran the school from 1826 until 1834, is mentioned in Nathan's *curriculum vitae*. By 1812, Jews had acquired some rights (legal equality) in Breslau,[16] which explains how Nathan, a Jew, could gain admittance to this school. Of Nathan's fellow students we know little, but his time at the school did coincide with that of the older Gabriel Gustav Valentin (1810–1883),[17] son of Abraham Valentin, who was a silver merchant and assistant to the Rabbi of Breslau.

Nathan's performance at the *gymnasium* was sufficiently satisfactory to be awarded "*Entlassungs Zeugniss* No. 2,"[18] which allowed him to gain admission to the University of Breslau. This was issued by the *gymnasium* and signed by a number of people including Dr. Kluge. The certificate reads, in translation, roughly as follows:[19]

> *Name.*
>
> The bearer of this, Nathan Ginsberg of Breslau, son of a private citizen of this place, of the Mosaic religion and aged seventeen and a half years, has attended the Magdalaneum for seven and a half years, of which two and a half years were in the first (senior) class.
>
> *Ability. Diligence. Knowledge/skills. Behavior.*
>
> He was able and diligent, obtaining a good knowledge of most subjects, and his behavior was jovial.

3
See *Portraits of Our Past*, by E. Rose. Philadelphia, 2001, page 90.

4
Many Jews from the former Russian Empire have the surname Ginsberg or variants of its spelling.

5
See *Microcosm*, by N. Davies and R. Moorhouse. London, 2003, page 228.

6
Beata was probably a Latin translation of the German Bertha.

7
Roger Lustig told me that two years before Nathan was born, there were twelve Ginsberg households in Breslau, and of these only one was headed by Samuel Nathan Ginsberg. If this was Nathan's, it is possible that Nathan was named after his patrilineal grandfather.

8
Information from anonymous handwritten notes used when the Ginsberg family tree was being compiled in the late 1950s.

9
Information from *curriculum vitae* attached to the doctoral thesis of Schmuel's son, Nathan Ginsberg.

10
Information from "*Familien-Chronik der Familien Ginsberg & Rieser*."

11
Information from Bernard Brilling's transcription of Breslau Jewish community records, sent to me by Stephen Falk.

With his written work, he was most satisfactory in German, mathematics, and Latin; in Greek,[20] he was good as a whole, but his French turned out mediocre. In the oral examination, he excelled in Greek and he displayed a good knowledge of Latin and mathematics. In history, literary history, philosophy, and French, he satisfied likewise; so that with his diligence, he has made more than middling progress in all branches of study, and he has gained so much general education that he will be able to pursue his academic studies with success and profit.

On his departure (i.e., from the school) we confer on him the Certificate of Conditional Maturity No. 2, but rate him as superior to several other of his fellow students who obtained the same score in the examination. And we are convinced that he believes that moral and scientific education to be the main goal of his life and he will live up to our expectations.

On the basis of this good report, Nathan was awarded the *Zeugniss der bedingten Reife* No. 2,"[21] which was dated 12 September 1832, and was admitted to the University of Breslau on 25 October 1832, on the basis of a Certificate No. 2 (see below).

A STUDENT AT THE SCHLESISCHE FRIEDRICH-WILHELMS UNIVERSITÄT ZU BRESLAU[22]

In 1702 the Jesuits started a university in Breslau, known as the "Leopoldina." In 1811 the Leopoldina merged with the "Viadrina," and the University of Frankfurt-an-der-Oder became the University of Breslau.

The leaving report on Nathan Ginsberg, copied for me by my cousin David Ginsberg, was issued by the University of Breslau on the completion of his degree. It begins by stating that Nathan Ginsberg was prepared to join the university by his having attained a certificate of academic study from the Magdalene *Gymnasium*, the "Zeugniss No. 2". Nathan received his Immatrikulation on 25 October 1832.[23] The report lists all of the subjects that Nathan studied, and with which teachers he studied them. In all of which he was rated as an "excellent" student. The range of subjects he studied was wide, but there was a bias towards science and philosophy. Many of his teachers were leaders in their subjects such as the zoologist Professor Gravenhorst,[24] the botanist Nees Von Esenbeck,[25] the historians Wachler[26] and Stenzel,[27] the physicist Frankenheim[28] and historian and philosopher Braniss.[29] The latter two were converted Jews.

The report was signed on 4 June 1837, implying that from this date, Nathan was a graduate of the university.

FROM TEACHER TO DOCTOR

In 1839, Nathan took, and passed, the "*Examen Pro Facultate Docendi*." This exam, introduced in 1810, made the profession of schoolmaster distinct from that of a minister of religion.[30] It required the candidate to have undertaken studies at university level in subjects taught in gymnasia. All secondary school teachers were required to have passed this examination.[31]

By June 1841, Nathan had worked on, and written, a thesis, which he wished to submit to become a Doctor of Philosophy. This he could not submit in Breslau without giving up his religion, for in 1817 the University of Breslau had ruled that Jews could not receive the degree of Doctor of Philosophy.[32]

Undaunted, he wrote a letter in Latin,[33] from 3 Jungfernestrasse in Breslau, to the University of Halle, dated 24 June 1841. A marginal note, in different handwriting next to this, states that Nathan Ginsberg asked the gracious order of philosophers of Halle the favor of taking the examination to obtain the title of Doctor. The translation of the note, done for me by a classicist friend named Dorie Clark, starts as follows:

12
Bertha and her second husband, a *Brauereibesitzer* [brewery owner] (information supplied by Roger Lustig, from official records for Brieg) had two children: Siegfried (born in 1823) and Henriette (born around 1825; she married Mr. Plessner and they had three daughters). Information on paper copied and sent to me by Johnny Gajland.

13
Gymnasium = high school.

14
Much of the history of the Maria-Magdalene *gymnasium* is from information kindly sent to me by Othmar Eitner of Bad Honeff on the Rhine, who, in 1939, was one of its last pupils. He has written a detailed, but unpublished, history of the school.

15
These included: theology, philology, rhetoric, poetry, antiquity, philosophy, both pure German and French, Polish, English, and Italian languages. The school also taught calculation, calligraphy, drawing, practical mathematics, surveying, military and civil architecture, history, geography, and waterworks. In addition, the school offered genealogy, ethics, natural philosophy (i.e., physics), farming, accounting, and other practical knowledge. Information about taught subjects comes from a letter quoted in Eitner's history of the school.

16
See Davies and Moorhouse, page 248.

> Since according to the rules of the most eminent Order of Philosophers of Breslau the highest honours are not conferred on a Jew, I dare to have recourse to you, asking that if, having passed the examinations, you will be willing to grant me the title of "Doctor" in due form.

A description of Nathan's educational achievements follows and, after this, the following:

> And if the thesis, testimonies and the faith to which I am pledged are not incompatible with your regulations, I ask most respectfully that you set a date for me to take the examination.

With this letter were sent the following documents: his doctoral thesis, his school testimonial (from the Magdalaneum), his report from the University of Breslau, and a testimonial[34] from the faculty of teaching (which awarded him the *Examen Pro Facultate Docendi*). Nathan was awarded his doctorate on 8 July 1841, two weeks after having written to the faculty in Halle. A Latin proclamation announces that Nathan Ginsberg was awarded the degree of "*Doctoris Philosophiae et Aa. Ll. Magistri*."

The Order of Philosophers at Halle accepted Nathan, a Jew, as a candidate for the examination for the title of Doctor. The title of Nathan's thesis is in Latin was "*De curvis sphaericis, quae orientur intersectione sphaerae et superficierum rotatoriarum secundi ordinis*."[35]

The papers I received from Halle contain almost illegible, handwritten reports. A list of professors under an illegible title includes the following names: the mathematician Sohncke,[36] the physicist Kämtz[37] and the philosopher Gerlach.[38] At least two of the reports end with the word *laudabilis* [praiseworthy].

My photocopy of a Latin proclamation announcing Nathan's doctorate is difficult to decipher, but it suggests that Nathan not only received recognition for this work in mathematics but also for his work in other subjects, including botany. In addition to Nathan Ginsberg, four other names appear on the "Proclamation".

The first is the (Hohenzollern) Friedrich Wilhelm IV (1795–1861), the King of Prussia and the patron of the University of Halle. He reigned from 1840 until 1861.[39] When he came to the throne, the King said he would concern himself with the welfare of all estates and religions.[40] Few if any of the intentions of reform that he expressed then were realised. As Frederick Engels wrote of him, " In short, he does not recognise any universal, civic, or human rights … "[41] Nathan's education took place in an illiberal political atmosphere, before the burst of revolutionary activity centered on the year 1848. In this year, the King showed some tendency toward reform, but he rapidly reverted to conservatism.[42] As the revolutionary disturbances of 1848–1849 settled, the King expressed the view that the revolution was masterminded by "budding South German Robespierres and Jews."[43] It was in 1848 and 1849 that Ferdinand LaSalle (1825–1864), a Jew from Breslau who had attended Nathan's *gymnasium*,[44] became involved in left-wing activity.[45] Life for the Jews of Prussia did not improve markedly during the reign of Friedrich Wilhelm IV.

Among the other three names in the proclamation are those of academic worthies at the University of Halle. One of these was Gottfried Bernhardy (1800–1875), who, like Nathan Ginsberg, was the son of a Jewish merchant. Bernhardy converted to Christianity.[46]

DR. GINSBERG DOES NOT FORSAKE HIS FAITH

Nathan's education was such that it could have led to an academic post in a University. Family tradition has it that he was offered a professorship in a German university, possibly either Berlin or Heidelberg.[47] Following the so-called "Lex Gans" of 1822 the employment of Jews as teachers in universities was outlawed.[48] This exclusion of Jews from academic employment (and from

17
Information about Valentin from Othmar Eitner.

18
In English, the Certificate of Discharge.

19
I would like to thank the following for their help in deciphering and translating this document: Dr. Peter Urbach, Yvonne Adler, John Englander, David Stern, Dr. Claudia Prestel, and Hermann Da Fonseca-Wollheim.

20
In Prussian *gymnasiums*, "Up to 1824 Greek was not absolutely required; from 1824 to 1837 it was required, unless the substitution of a modern language was permitted … " From chapter 4 of *The History of Education*, by E P. Cuberley, as reproduced at www.nalanda.nitc.ac.in/resources/english/etext-project/history/histedn/part-4chapter4.html.

21
It must be concluded that Nathan fulfilled whatever conditions were specified, as is implied by the name of the certificate, within the six week period separating these two dates.

22
History of the University of Breslau from Davies and Moorhouse, page 233, and from http://de.wikipedia.org/wiki/Universit%C3%A4t_Breslau.

23
He became a matriculated member of the university on this date.

many other government run institutions) continued in many parts of Germany until 1868 at the earliest.[49] Nathan was unable to accept this offer because he was unwilling to abandon Judaism. Conversion was the way around this restriction, as is exemplified by a number of Nathan's teachers including Braniss, Bernhardy and Frankenheim, who, born as Jews, converted. Nathan Ginsberg must have known at the outset that in order to fulfill his academic potential in Germany it was likely that he would have to abandon his religion. What is puzzling is why he did not. It is clear that in 1841 Nathan did not need to abandon his religion to obtain his Ph.D: he managed to find a university, which was prepared to award a doctorate to a Jew.

Perhaps Nathan was hoping for a position that did not require him to change religions. He may have been aware of the career of Gabriel Gustav Valentin, his older fellow schoolboy at the Magdalaneum. Valentin was offered a professorship at the University of Dorpat, which requiring Valentin's conversion, he turned down. Later, he accepted the Chair of Physiology and Zootomie at the University of Bern in Switzerland, where religion was no obstacle. Valentin became the first Jew to hold a professorship at a German speaking university.[50] Maybe Nathan was hoping for something similar.

Perhaps at the outset of his career Nathan was prepared to convert if the situation should require this, but later he had second thoughts. Conversion could have led to a successful position, but it also could have led to feelings of self-betrayal. The composer Felix Mendelssohn-Bartholdy felt no regrets following his conversion to Christianity: he was pleased to be "a German and alive now."[51] In contrast, the poet and writer Heinrich Heine, who was baptized in 1825, was very sorry that he did so.[52] Likewise, the writer and journalist Ludwig Börne regretted his conversion. In a letter dated 1831 he wrote, "I wished someone would give me back the three gold pieces I paid the clergyman for my Christianity …. Three gold pieces for a tiny corner in the German nuthouse! What a foolish waste of money."[53] Nathan may well have known about the regrets of these illustrious converts to Christianity, and took heed of them. Whatever his reasons, Nathan did not give up being Jewish, but he gave up the prospects of becoming a high-flying university academic, and followed a less intellectually engaging career.

FROM DOCTOR TO TEACHER

After obtaining his Ph.D, and before 1861, Nathan worked at the Breslau Observatory. In 1842 he married the widowed Mrs. Feldmann (née Singer) who already had two daughters from her first marriage.[54] Nathan and widow Feldmann had a son Leo (1845–1895). Widow Feldmann died in about 1846 and Nathan remarried on 19 April 1853. His second wife was Rosalie Berg (1830–1916).[55] They had twelve children.

On 1 October 1861 the *Jüdische Gemeinde* [Jewish community] of Beuthen, in Upper Silesia, established its own private (as opposed to state-run) elementary school there. It was an elementary school for Jewish children and it was not connected to the private religious (Jewish) school in Beuthen.[56] Its teachers included Dr. Ginsberg, Dr. Caro, and Herren Elsner and Richter. According to one source,[57] Nathan is credited as being the school's founder, and in another, its headmaster.[58] In 1869, the North German Confederation[59] passed a law, the law of 3 July 1869, which removed all existing restrictions imposed on followers of different religions.[60] By 1870, the school was flourishing and in that year it was taken over by the State and became known as Städtische jüdische Volksschule. Twenty-eight years after obtaining his Ph.D, Nathan had gained a position in a State run educational establishment, without abandoning Judaism.

Nathan died in 1890, leaving his widow, Rosalie, and is buried in the Jewish cemetery of Beuthen. Rosalie lived as a widow for twenty-six years, the last few in Berlin, supported financially by her son Franz,[61] who was an industrialist in King Williamstown, South Africa.

24
Johann Ludwig Gravenhorst (1777–1857) was an eminent zoologist and entomologist studying, in 1802, with Cuvier, the famous naturalist. By 1810 he had become a teacher in the University of Frankfurt an der Oder a year before it merged with the University of Breslau, to which he was transferred. In Breslau, he became director of the city's museum. See http://fr.wikipedia.org/wiki/Johann_Ludwig_Christian_Carl_Gravenhorst.

25
Christian Gottfried Daniel Nees von Esenbeck (1776–1858), one of Goethe's contemporaries, was born when the famous biologist Linnaeus was still alive. Like the latter, Nees was a famous plant taxonomist. In 1831 Nees was appointed professor of botany at Breslau. About ten years after Nathan's graduation, Nees became interested in politics, and was involved in the Deutschkatholische Movement. During the 1848 revolution in Germany, Nees was active in Berlin. From http://www.nees-von-esenbeck.de. By 1851, Nees was in trouble given his political activity not only with the state but also with his employer, the University of Breslau. In 1852, he was forced to retire from this university. Information on Nees from www.biologydaily.com/biology/Christian_Gottfried_Daniel_Nees_von_Esenbeck, http://encyclopedia.jrank.org/NAN_NEW/NEES_VON_ESENBECK_CHRISTIAN_GO.html and http://home.snafu.de/bifff/HVDengl.htm.

THE DOCTOR'S DILEMMA

Nathan's story illustrates the difficulties and dilemmas faced, in early nineteenth-century Prussia, by an aspiring academic who wished to remain Jewish. The improved status of Jews that followed reforms in 1869 enabled Jews to take a greater part in the life of Germany, and this posed a threat to some of the gentiles. From the mid-1870s, anti-Semites regarded the Jew as "a symbol and profiteer of modernity, of liberalism and capitalism."[62] Of Nathan Ginsberg's thirteen children, all but two lived long enough to reach adulthood, and seven of them left Germany for South Africa. Their father was prescient, and understood that the prospects for young Jews in Germany might not improve. What else could Nathan have done in this situation? He could have encouraged his children to take advantage of the emancipated position that Jews found themselves in during this period and to ignore the hostility that this gave rise to. He could have turned a blind eye to his children become baptized,[63] as was the case of the Rabbi Wilhelm Klemperer, who raised no objections when his four sons were baptized. This would not have suited Nathan. Emigration, the option adopted by Nathan's children had its own uncertainties, but, in the long run, was a good one.

26
Johann Friedrich Ludwig Wachler (1767–1838) joined the staff of the University of Breslau in 1815 and was professor of history and consistorial council. He was rector of the university for from 1830 until 1831. Visit www.bautz.de/bbkl/w/wachler_j_f_l.shtml.

27
Gustav Adolf Harald Stenzel (1792–1854) was a historian at Breslau. Like his colleague Wachler, Stenzel was both a historian and a theologian. Stenzel was made archivist of the Prussian Silesian archives. He was an expert on the history of Silesia. Visit www.germanien.de and see Davies and Moorhouse, pages 216–217.

28
Moritz Ludwig Frankenheim (1801–1869), born in Braunschweig, appears at www.jewishencyclopedia.com, a fact that suggests he was of Jewish origin. After obtaining his Ph.D from Berlin University in 1823, he taught there as a *Privatdocent* from 1826 until 1827. From 1827 until 1850, a period that included Nathan's undergraduate studies, Frankenheim was an assistant professor of physics, geography, and mathematics at the University of Breslau. As he became a professor in a Prussian university, Breslau, in 1850, he must have been baptized before this.

29
Chrizistlieb Julius Braniss (1792–1837), Jewish by birth, studied in Berlin in 1810 and 1811 and, when the university opened in Breslau in 1811, moved there to complete his studies. Wishing to pursue a life in academia, Braniss decided to be baptized in 1822. In 1833 he became a professor in Breslau. He was a philosopher with an extremely broad range of interests. He was twice rector of the university and showed a great interest in political ideas. Visit www.kul.lublin.pl/efk/angielski/hasla/b/Braniss.html.

30
Visit http://18.1911encyclopedia.org/C/CL/CLASSICS.htm. The examination was introduced by Wilhelm Von Humboldt, Prussian Minister of Education at the time. Visit http://en.wikipedia.org/wiki/Wilhelm_von_Humboldt.

31
See chapter 4 of *The History of Education*, by E P. Cuberley, as reproduced at www.nalanda.nitc.ac.in/resources/english/etext-project/history/histedn/part-4chapter4.html.

32
This rule was not revoked until 1874.

33
My copy of the letter came from the archives of the University of Halle.

34
Sadly, I have not been able to locate this document.

35
This can be interpreted as: "Of the spherical lines, which arise through the intersection of a sphere and the rotation-surfaces of the second order." The thesis is handwritten in Latin, and is 51 pages long with three pages of diagrams. In addition to this was the *curriculum vitae* and a list of four theses, namely: "*Natura non semper brevissimavia proposita assequitur*," "*Arcus coelestis secundarius formaelliptica guttarium non factis exxplicantur*," "*Electricitas neque fons est chemicii processus, neque prducta est chemico processa*," and "*Amperiana hypothesis de electricitate et magnetismo est rejicienda*." There is no additional text associated with these four titles.

36
Probably Ludwig Adolf Sohncke (1807–1853). Visit www.mathematik.uni-halle.de/history/kalender.html and www.500jahre.uni-halle.de/main/zeitstrahl_main/1817.htm.

37
Ludwig Friedrich Kaemtz, physicist. Visit www.500jahre.uni-halle.de/main/zeitstrahl_main/1817.htm and www.cosmovisions.com/Kaemtz.htm.

38
Gottlob Wilhelm Gerlach, philosopher. Visit www.catalogus-professorum-halensis.de/1817.html#g).

39
Historical details gleaned mainly from http://en.wikipedia.org/wiki/Frederick_William_IV_of_Prussia and www.bartleby.com/65/fr/FredWil4.html.

40
See footnote 178 at www.marxists.org/archive/marx/works/1842/10/king-prussia.htm.

41
Engels (from Einundzwanzig Bogen aus der Schweiz, hrsg. v. Herwegh, Zurich and Winterthur, 1843), transcribed by Anthony Blunden at www.marxists.org/archive/marx/works/1842/10/king-prussia.htm.

42
See Davies and Moorhouse, page 217.

43
Words of King Friedrich Wilhelm IV, quoted by Elon, page 160.

44
Information from Othmar Eitner quoted at www.polen-news.de/puw/puw68-26.htm.

45
For a detailed account of the life of LaSalle, see *To the Finland Station*, by E. Wilson. England, 1978 (third edition), pages 230–263.

46
After obtaining his Ph.D in philosophy and philology at the University of Berlin, he became a professor there. In 1829, he became professor of philology at Halle and was pro-rector from 1841–43. From 1844 until his death he was the Chief Librarian of the University. On the fiftieth anniversary of his doctorate, Bernhardy was awarded the German Order of the Red Eagle Second Class, and the Russian Order of Stanislav, with Star. Visit www.catalogus-professorum-halensis.de/bernhardygottfried.html.

47
My sources for this are two of Nathan's great-granddaughters, Hilde Ginsberg and Marion Bloch.

48
See Elon, page 116–117.

49
See Elon, page 179.

50
Biographical notes on Valentin compiled from information sent by Othmar Eitner.

51
See Elon, page 109.

52
See Elon, page 125.

53
See the article by M. Anderson in *The Yale companion to Jewish Writing and Thought*, edited by S. Gilman and J. Zipes. New Haven, 1997, page 135.

54
Information from a copy of an anonymously typed sheet sent to me by Johnny Gajland.

55
Much information about Rosalie Berg is from "*Familien Chronik der Familien Ginsberg & Rieser*." Rosalie was the daughter of Michael Berg and his wife Amalie, born Freund. Michael was born in the Austrian town of Teschen in 1773 and died in 1848. Amalie was born in 1785 in Pless (I am not sure whether "Pless" refers to a place or to the *Kreis* [district] of Pless), and died in 1867 in Beuthen. Rosalie had a number of siblings: Josef (who had a son, Louis), Heimann (who had a son, Fedor, and daughter, Eva), Leopold, Heinrich, Jeanette (who married Herr Grunberger), Lotte (who married Herr Eisner), Ignatz, Julius (a medical doctor who married Ottilie, a sister of Dr. Frankel; they had a son, Richard, and daughter, Amanda), and Simon. (Information listed in a paper copied and sent to me by Johnny Gajland). Until about 1810, Rosalie's parents had lived in what was then Austrian Silesia. When Rosalie was born, her family was living in Pless, a part of Prussian Silesia.

56
Information about Nathan's school in Beuthen is from *Jüden in Oberschlesien, Teil 1*, by P. Maser and A. Weiser. Berlin, 1992, page 81.

57
See *Jüdisches Gemeindeblatt für Beuthen, Gleiwitz & Hindenburg* No. 19, 31 December 1936.

58
From notes written in 1988 by Nathan's granddaughter, Estrid Else Pedersen (née Hansen).

59
The North German Confederation was set up by Bismark around 1867, and was a union of many of the states of northern Germany, those north of the River Main, and a stepping stone towards the eventual Unification of Germany in 1871. Visit www.zum.de/whkmla/region/germany/bismarck.html and references to this in *Gold and Iron*, by Fritz Stern. New York, 1991.

60
Visit www.answers.com/topic/history-of-the-jews-in-germany.

61
According to Pedersen, Rosalie Ginsberg, her grandmother, was already living in Berlin by 1914.

62
See Stern, page 462.

63
This included the diarist Professor Victor Klemperer. Visit www.randomhouse.com/randomhouse/catalog/display.pperl?isbn=0375753788&view=excerpt.

GADI

— THEKLA NORDWIND

I was too young to remember when Erich Jacobsen and his bride, Gabrielle, lived with us but I knew that they had arrived from Leipzig, Germany in January 1939. Claere Kirstein, Gabrielle's mother and my father's sister, stayed behind in Leipzig to sell her business in order to have the required Reichsmarks to pay the substantial emigration tax. Then the SS took over her business and the Gestapo confiscated her passport. Her family and friends were gone. She was isolated and without hope. On 28 June 1939, she signed an addendum to her will and, that evening, committed suicide.

Already a doctor in Germany, Erich was accepted at Yale in May 1939 to prepare for his medical exams to qualify as a physician in the US. He established his pediatric practice in Fairport, New York, just south of Rochester.

We would visit as often as possible, but something strange happened when I was eight. On this particular afternoon, they arrived with a little boy and I was introduced to my cousin, Gadi. I don't believe I asked any questions but did feel confused, wondering where he came from. It wasn't until much later that I learned Gadi's story.

Gad Josef was born on 22 October 1942 in Berlin. His parents, Heinz Josef and Ingrid, (née Zettlin), were twenty-two and nineteen at the time. Sometime before their deportation to Auschwitz (fortieth transport) on 4 August 1943, they left their little baby on a park bench. (Not that it makes any difference, but the location of this park bench was either in the Tiergarten or outside their apartment on Schoenhauser Allee 130, depending on the story you read.)

Thank goodness — someone picked him up and took him to a convent. Sometime later he was placed in the Jewish orphanage on Iranische Strasse, where he lived until 10 March 1944, when he was deported to Theresienstadt (103rd transport). Gadi was one of six children under the age of four who survived. Russians, who liberated this camp, took these little ones to Prague, as they were weak and malnourished. On 15 August 1945 they were flown to England for

rehabilitation with the hope that they would be adopted. They were known as the "Children of Bulldog's Bank" and were the subjects of psychoanalytical studies conducted by Dr. Anna Freud, Dr. Dorothy Burlingham, and their colleague, Dr. Edith Jacobson, Erich Jacobsen's sister. (The difference in spelling is intentional.)

The international press ran a picture of Gadi being carried off an airplane in London. When Erich and Gabrielle saw this photograph in their local newspaper, they decided that they wanted to adopt this little boy. This was arranged by Erich's sister Edith, and in 1946, Gad Josef, age four, flew alone to New York and began his new life as Godfrey Josef Jacobsen.

Before long, he became very close to his new mother and they loved each other very much. This happiness didn't last long; Gabrielle died in 1957, when Gadi was just fourteen. Erich wanted his son to be a doctor but Gadi decided that teaching was what he wanted to do. After graduating from college he taught social studies in Fairport.

Gadi took care of both his father and his aunt while they suffered from terminal illnesses between 1977 and 1978 before being diagnosed with cancer himself. Toward the end of Gadi's life, Dr. Sarah Moskovitz came to Fairport to interview Gadi for a book she was writing about child survivors: *Love Despite Hate*. During their conversation, Gadi mentioned that he wished he could find out whether he had any surviving natural relatives. As his only adopted cousin, I decided to do this in his memory.

Gadi underwent three operations and died in June 1980 at the age of thirty-eight.

Five years later, after calling a professional genealogist in Berlin and writing too many letters to count, the answer was still the same — no information. Desperate, I sent an e-mail to Yad Vashem; within hours they responded with a connection to Gadi's past. A man in Switzerland named Klaus Appel had recently submitted the surname Zettlin; I quickly sent a brief note about Gadi. A few days later, my phone rang. It was him.

Klaus, who had been in the *Kindertransport*, had been searching for Ingrid for years, unable to find anything, as he never knew her married name. Most of Klaus's family had perished, and he was overcome with emotion as we spoke. He had never been able to meet his cousin Gadi, but recalled a twenty-five-word Red Cross message he received from his father in 1942, in which he learned that Ingrid was pregnant.

Klaus and I met in London in 2001. When he entered the room, I knew him right away; he looked so much like Gadi, whose memory is impossible to forget.

OBITUARY: THEA SKYTE

— JEANETTE ROSENBERG

It is with great regret that I must inform you of the death of Thea Skyte of Leeds on 26 August 2005. Thea had a long and active life until she was struck down with a dreadful and debilitating illness five and a half years ago.

An erstwhile contributor to *Stammbaum*, Thea, together with her husband Heinz, researched and wrote extensively about their families and the former Jewish communities in which they lived, readily and generously sharing knowledge and information for the benefit of others in both printed formats and on Gerhard Jochem's and Susanne Rieger's RIJO web site, which is currently offline.

Thea also co-authored *A Guide to Jewish Genealogy in Germany and Austria* with Rosemary Wenzerul and Randol Schoenberg.

Thea will be much missed by those involved in German-Jewish genealogy.

She is survived by her husband Heinz and family.

TOPICS AND EVENTS

— GEORGE ARNSTEIN

CAROL KAHN STRAUSS, executive director of the Leo Baeck Institute, was bestowed with the *Bundesverdienstkreuz Erster Klasse* [meritorious service award, first class] on 21 June 2005 at the *Akademie der Kuenste* [art academy] in Berlin. The award was presented by then-German foreign minister Joschka Fischer.

NEW GERMAN-JEWISH GENEALOGICAL SOCIETY. A working group seeking to establish a new society devoted to German-Jewish genealogy met on 11 September 2005 in Duesseldorf. Initial leadership came from societies in Hamburg and Switzerland. Temporary contact: Arbeitsgemeinschaft Deutsche Gesellschaft für Jüdische Familienforschung, ATTN: Frau Linde Weiland. Am Hofstück 3, D-36043 Fulda, Germany. The original announcement appeared on www.hagalil.com, a primarily German-language site that specializes in Jewish affairs.

LAS VEGAS 2005 RECORDINGS. A complete listing of sessions recorded at the 25th Conference of the International Association of Jewish Genealogy Societies is available at www.jewishgenmall.org; in the TOPIC browser, scroll down and choose RECORDED LECTURES. The set costs $35 plus shipping.

WIESBADEN CEMETERIES. A comprehensive collection of photographs of Wiesbaden's three Jewish cemeteries is now available on three DVDs: 1. Old Jewish cemetery of Wiesbaden (1747–1890). 2. New Jewish cemetery of Wiesbaden (1891–1945). 3. Cemetery of the Orthodox "Alt-Israelitische Kultusgemeinde" (1877). For more information and samples, visit www.1media.org.

BERLIN ASSESSMENTS. Roughly half of Germany's prewar tax assessments were carried out by authorities in Berlin. A new, searchable web site enables one to request data beyond limited biographical displays: name, date of birth, last known Berlin residence, and occupation. Listings are in German; note that EF stands for *Ehefrau* [spouse]. Some entries contain comments like "emigr. to England" or "survived … " An e-mail request form follows every list. Visit http://home.arcor.de/kerstinwolf/berlfa.htm.

SWISS SYNAGOGUES. Kunst + Architektur in der Schweiz, a quarterly published by the Gesellschaft für Schweizerische Kunstgeschichte, has printed its second issue. Entitled "Synagogen, Synagogues, Sinagoghe," the edition includes evidence of Jewish life in medieval Zurich and Basel, and several illustrations of stained glass windows. Available for 25 Swiss francs [about $19] at www.gsk.ch.

GERMAN GENEALOGY REFERENCES. The German Genealogy Society maintains a web site which links to Jewish references: emigration data (passenger lists, for example), a list of old or obsolete German words and abbreviations, a geographic locator, and much more. The site is in English, but works best for those who know German. A German newsletter is also archived. Visit www.genealogienetz.de/genealogy.html.

LOCAL HISTORIES. The GerSIG web site continues to accumulate many useful items. Researchers looking for published local histories should visit www.jewishgen.org/GerSIG/communities.htm. Among its features is an alpha search engine, which leads to veritable treasures.

MANNHEIMER NEWSLETTER, published twice a year for former Jewish residents of Mannheim (in Baden-Wuerttemberg), is now in its 28th issue. Covering items for those who have lived in Mannheim (memories, current activities, and events related to former Jewish residents), each issue cites numerous names and provides potential contacts for the genealogical researcher. Editor Bianca Zwang Hirsch [biancazh@aol.com] serves as a focal point for making connections. These newsletters are now available in the library

of the Leo Baeck Institute.

Rexingen is another small town in Baden-Wuerttemberg with its own newsletter for former residents.

WUERZBURG DIOCESE. Wuerzburger Dioezesan-Geschichtsblaetter 66. Band [Vol. 66], Sonderdruck [Special Edition] [Bistum Wuerzburg, 2004. 212 pages. Includes "Die jüdische Gemeinde von Bad Brückenau" (Bavaria) and seems to be a very comprehensive and scholarly history of the Jews of this area (many of whom came from Zuentersbach). (Joan Zeller, who provided this information, writes "seems to" because it is written in German.) It has 212 pages and contains a wealth of genealogical information. There is no index. Families included: Bondy, Cahner, Frank, Goldschmidt, Grünebaum, Schuster, Stern, Strauss, Tannenwald, and Zeller. To order, please contact jrzeller@rochester.rr.com.

BIBLIOGRAPHY OF "GERMANS'S EAST" (NOW UNDER POLISH OR RUSSIAN JURISDICTION). A history of the Jews in Silesia is now in print: *Bibliographie zur Geschichte der Juden in Schlesien I and II*, by Margret Heitmann and Andreas Reinke. Munich, 2004. €78. The project, sponsored by the German Ministry of the Interior and completed between 1988 and 1997, also covers Pomerania and East and West Prussia. Posen coverage is forthcoming.

SOCIAL SECURITY DEATH INDEX. The most recent version of the SSDI includes records through June 2005. This database goes as far back as 1962, but is sometimes incomplete. It is rather complete from 1982 on with information on 75 million persons whose deaths are on file with the US Social Security Administration: social security number, date and state of issuance, date of birth, date of death, and last recorded residence address. www.familysearch.org

GURS LISTINGS. Jews from Baden and the Palatinate were deported to Gurs, France. A list of all Jews who perished there, as well as special lists for German Jews from Efringen-Kirchen, Breisach, and Gailingen, is available at http://gurs.free.fr/liste.html. The textual material that accompanies these lists is partly in French and partly in German. [Reported by Peter Landé.]

SALZBURG, AUSTRIA. Published: *Ein Führer durch das Jüdische Salzburg* [Guide through Jewish Salzburg], by Stan Nadel. Salzburg, 2005. 127 pages. €25. Nadel, an American historian, points out the irony that one of Austria's major anti-Semitic organizations was housed in the Salzburg Judengasse. For more information and to order, visit www.jungundjung.at.

KISSINGER REUNION. Some sixty-two members attended the reunion of 2 June 2005 in Bad Kissingen. For details, visit www.kissingerfamily.com.

AACHEN, JUELICH, DUEREN. A new German web site covers the area around Dueren. Among other interesting data, it offers a broad bibliography, graphics, and three lists of *Namensliste* [names]: residents of a home of the aged in Aachen (1941–1942), residents of the Aachen ghetto (1941–1942), and deportees arrested on 11 November 1938. Visit www.geschichtswerkstatt-dueren.de/juden/justart. [Reported by Rodney Eisfelder.]

HALLE/SAALE MEMORIAL BOOK. Students at the Südstadt *Gymnasium* have created a memorial book recalling the Jews of Halle and nearby areas. Lacking the funds to publish their findings in book form, they have instead chosen to develop their research into a web site. The result is outstanding.

Jewish victims are organized alphabetically under three headings: HALLE, SURROUNDING AREAS, and RETURNEES. The last term is explained in the text. There is an introduction in English. Information on each victim is unusually detailed: name, date, place of birth and death, address (often more than one), and profession, plus information on family members. Visit www.gym-suedstadt.bildung-lsa.de. [Reported by Peter Lande.]

NAME ADOPTION LISTS. James Bauer is the manager of a volunteer project that identifies name adoption lists and makes them available online at www.jewishgen.org. Bauer has a directory of about seventy towns and villages for which various

individuals possess lists. "Our strategy is to put those lists online and then expand the search to other towns or villages. If you have a list, please e-mail me so that I can catalog it." Write to jbauer87@hotmail.com.

BREMEN EMIGRATION DATA. Pamela Weisberger has noted that Bremerhaven's Auswanderer Haus is the first museum devoted to emigration to open in Europe. Among its resources is a computer center, which offers "forum migration," an interactive database, and an archival repository that allows one to "research your ancestors and discover the meaning of your family's name." A virtual tour is available at www.dah-bremerhaven.de/english/hauptseite.html.

Another site, located at www.historisches-museum-bremerhaven.de/index.php?id=128, contains information culled from passenger lists on some four million emigrants who left Europe for the US, primarily from German ports, between 1820 and 1939. Bremerhaven became a major port to accommodate the overflow from the port of Hamburg.

EXHIBITION: THE DAILY LIFE OF GERMAN-SPEAKING JEWS. In describing a culture, it is the big picture that is usually definitive, but the more intimate scale of daily life is often most revealing. German-speaking Jewry was as diverse in its personal amusements, family relationships, and regional rituals as it was similar in other respects. *Anything But Mundane: The Daily Life of German-Speaking Jewry*, a new exhibition at the Leo Baeck Institute, looks at the daily life of Jews across the geographical expanse of Central Europe, and features detailed portraits of three families, including the great-grandparents of Albert Einstein. On view from 12 January–23 April 2006. Visit www.lbi.org/exhibitions.html.

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CORRECTIONS

A resource listed in "Dorothy Becker and the Selfhelp Home of Chicago" by Lisa Thaler [*Stammbaum 27*] was cited incorrectly. "History of Hyde Park Jewry from the 1930s" was written by Rolf A. Weil and included in *The German-Jewish Emigration of the 1930s and Its Impact on Chicago*, a symposium report by Walter Roth.

Marian Shaffer [misprinted as "Marion"], daughter of Dorothy Becker, writes: "Aunt Addie was married to Adolph Becker, half-brother of Isaac (Ike) Becker, who gave us our affidavits."

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